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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLESIASTICAL AFFAIRS:
The Catholic Hierarchy of Ireland on Education 1037
Wanted a Watchman's Lantern 1037
The Rev. G. Venables, of Leicester, and Mr. Miall, M.P. 1038
Payment of Fees in Denominational Schools 1038
The Catholic Hierarchy and Education 1039
Working Men and Disestablishment 1040
Welsh Dissent 1040
Dr. Dollinger and Dr. Wylie 1040
Religious and Denominational News 1041
CORRESPONDENCE:
The Government and the Nonconformists 1043
The Great Irish Difficulty 1043
The Baptist Union..... 1044
The Education Act and Nonconformist Principles 1044
The Established Church in Rural Districts ... 1044
The Drinking Habits and Dwellings of the Poor 1045
Bethnal-Green Gospel Mission 1045
Court, Official, and Personal News 1047
Postscript 1047
LEADING ARTICLES:
Summary 1048
Earl Granville at Manchester 1048
The Destruction of the Prairie City 1049
The Quarterlies on the Political Situation ... 1049
Men and Things in America..... 1050
LITERATURE:
"Freeman's Historical Essays"..... 1052
Faust 1052

Ecclesiastical Affairs.

THE CATHOLIC HIERARCHY OF IRELAND ON EDUCATION.

WARNING has been formally given, and not an hour too soon. The Roman Catholic archbishops and bishops of Ireland have met and unanimously agreed to a string of resolutions on the subject of education, which they have ordered "to be read on the first convenient Sunday at one of the public masses in each of the churches and chapels of this kingdom." They have made their demand "in union with the Holy See." They have spoken as "the divinely-constituted guardians of the spiritual interests of their people," "solicitous for their welfare," and "following the example of the Father of the Faithful." They have claimed "as a right that in all the approaching legislation on the subject of education the principle of educational equality shall be acted on." They have denounced "all efforts to force a godless education on their country" "as another phase of persecution for conscience' sake." Hence, they will "never cease to oppose the Model Schools, the Queen's Colleges, Trinity College, and all similar institutions dangerous to the faith and morals of Catholics." In all future elections of members of Parliament and other representatives, they have pledged themselves "to oppose the return of any candidate who will not uphold the principles of denominational education for Irish Roman Catholics." And they have requested His Eminence Cardinal Cullen, Archbishop of Dublin, "to take immediate steps towards the establishment of a central training school for the training of Catholic teachers."

There is no novelty in these demands, although it must be admitted that they are cast in a new mould. Ever since the Synod of Thurles, it has been well known that the Roman Catholic hierarchy of Ireland have done their best to paralyse and destroy the system of mixed education in Ireland. But we are not aware that, until now, they have based their demands upon "Constitutional" "civil" and "inalienable rights." We are glad that they have taken this ground. When they speak of mixed education as "godless" education, and as "intrinsically and grievously dangerous to faith and morals," they make an appeal to a standard of judgment altogether and exclusively their own. We cannot meet them in controversy, because there are no ideas common to them and us with which we can assail their conclusions. Now, however, that they have made their claim as one which is guaranteed by "religious equality," as being in accordance "with the Constitution of this country," and, as among those civil rights which cannot be withheld without the infliction of persecution for conscience' sake, we can the better approach the position they hold. This, moreover, is a basis which every Englishman and Scotchman of average intelligence can examine and determine upon for himself. True, it is somewhat unfortunate that the Premier has used language which seems to sanction, if not to have suggested, this unusual line of remark for Roman Catholic prelates, and that the Education Department has given a wide interpretation to the rights of conscience, so far as indigent parents are concerned. But we do not imagine that the people of this country have been so far led astray by these signals of political distress as to have disqualified their common sense for detecting the fallacy which lurks under the basis of these Irish prelatical demands. So we do not hesitate to consider the subject in the light of reason, nor to beseech our fellow-countrymen to look at it also in that light.

When Parliament in 1869 disestablished the Irish Church, it proclaimed in the most emphatic way, that "religious equality" should lie at the foundation of Imperial Government in Ireland. It did not mean "concurrent endowment," as the mode in which it intended to give effect to religious equality, or it would not have disestablished, far less disendowed, that spiritual institution. It avowedly aimed at severing the tie between the civil government and the religious institutions of the Irish people. It somewhat ostentatiously divested itself of all responsibility for the future in regard to the spiritual interests of the community, and devolved upon the various sections of that community the business of looking after, providing for, and managing their own ecclesiastical and religious affairs. It did all this upon the principle of equality as between the different denominations—but it never contemplated making over, in another shape, a vast national endowment for the teaching of the Roman Catholic faith, a claim to which has been put forward by the Roman Catholic prelates as a civil right, based upon principles of religious equality, the true complement of which these ecclesiastics pretend is educational equality. That claim we believe the judgment of the community will utterly ignore.

Society, in taking upon itself the duty of giving elementary instruction to every child in the empire, and of providing out of its own resources for the education of children of such parents as are either unable from poverty, or indifferent through ignorance, to the discharge of their own obligations to their offspring, did not thereby confer any right upon either parents or priesthoods. The educational equality which the State is bound to observe is simply to furnish to all parties alike the same facilities which in its judgment are necessary for the uprearing of an intelligent generation. There is no obligation resting upon it to provide means of religious instruction, which is the proper duty of the parents in the first instance, and, failing them, of spiritual communities. Great Britain, we are convinced, will not consent to nullify the work which it has done in disestablishing the Irish Church, by substituting for that institution a great Roman Catholic juvenile Establishment, at the expense of the whole community.

It is now clear enough that the Education Department has made a prodigious mistake in forcing upon this country a denominational system. It will result even here, where the principle of religious equality is not fully recognised, in interminable religious dissensions. But its worst effects will show themselves in their bearing upon Irish education. For many years Ireland has enjoyed the advantage of a mixed system which, without violating the principle of religious equality, has admirably answered the need of the Irish people. That it is not destructive of the essential principles of the Roman Catholic Church, is sufficiently obvious from the fact that for some time it was largely patronised and diligently worked by some of the chief dignitaries of the Roman Catholic Church in Ireland. What is still more to the purpose, the Irish people, notwithstanding adverse ecclesiastical influences in recent times, rejoice to avail themselves, as far as possible, of the educational machinery provided by the Government. We are now called to hand over that machinery to the tender mercies of the Ultramontane prelacy of Ireland, that it may work its will with it at the public expense. It is demanded of us in the name of liberty, forsooth; that we should deliver over the Catholic laity of Ireland to the unchecked domination of a hierarchy guided by the Pope, and, unfortunately, some of our Liberal leaders in this country have been paving the way for this consummation.

It is fortunate that the Catholic prelates of Ireland have spoken so soon, and in so imperious a tone. That they stand no chance whatever of wresting their demands from the Imperial Parliament we are fully satisfied. Even if the Government were to connive at the audacity of these ecclesiastics, we can foresee in it but one result—their own ignominious expulsion from office. Let their course, however, be whatever it may, there can be no doubt that by courting the priesthood, instead of consulting the true interests of the nation, they will find that they have involved themselves in political difficulties from which it will require all their resource to disentangle themselves. To insist upon the maintenance of a different system in Ireland from that which they seem intent upon carrying out in England, will test their ingenuity to justify. We wait with anxious curiosity to learn what course they will deem it best to pursue, and how they will contrive to escape the embarrassment which themselves have created.

WANTED A WATCHMAN'S LANTERN.

IN the good old days before Policeman X was born, the high-spirited youth of our great towns used to derive considerable amusement from the drowsy and misdirected efforts of the ancient watchmen, familiarly known as "Charlies," to preserve His Majesty's peace. Watching the favourable moment when the good old gentleman on duty was snoring in his box oblivious of the progress of time, they would deftly abstract or extinguish his lantern; and then, getting up a row with some innocent passer-by, would make noise enough to awaken the sleeper. Whereupon arising in his righteous wrath, and groping blindly in the darkness, he would seize and belabour the first available person, who, of course, was the passenger crying out for protection. Our worthy contemporary the *Watchman* is surely allowing

himself to be imposed upon by a grim practical joke on a much greater scale. He is never very wide awake to the signs of the times; and what little light he had, ecclesiastical dexterity has managed to put out. The country has demanded a scheme of national education. The Nonconformists have to a large extent given up their former views upon the subject, and have acquiesced. But no sooner is a measure professedly national passed, than jubilant ecclesiastics rush upon the arena, and hustling the too innocent Nonconformist, cry, "Off with you! Don't you see the game is ours? You've paid us taxes; now you shall pay us rates; what fun!" The unfortunate victim ventures to remonstrate freely. Whereupon our friend the *Watchman*, rubbing his eyes with drowsy irritability, plunges into the fray and heartily pummels—not the aggressor—but the unwary passenger going straight forward, as he thought, towards national education.

What in the name of common sense and fairness have we done to deserve this wrath? Does the *Watchman* mean to affirm that the Act of 1870 was desired by the country in the interest of sectarian education, or that this aim was avowed by Parliament? Or on the other hand will our contemporary venture to deny that it is being so worked in the great centres of population as to make sectarian teaching independent of voluntary contributions? We were prepared to leave denominational schools the advantages they before enjoyed. We even unwillingly acquiesced in an excessive compensation for the impending rivalry of schools more truly national. And now because we are unwilling that these schools, built and maintained in the interest of particular ecclesiastical views and dogmatic opinions, should in effect have all the advantages of board schools without any of their responsibility to the ratepayers, we are charged in a sentence which sounds like the opening of an ode from *Punch* in his vein of mock solemnity, with determining

> "to involve the nation
> in a conflagration
> about denominational fees."

We can only say that people who put boxes of matches in awkward and dangerous positions may fairly be regarded as more guilty by far than the unlucky wight who stumbles over them and sets them aflame.

The *Watchman* appeals to "religious liberty." To religious liberty shall he go. He is valiant in defence of neglectful parents and priests who demand that the State shall relieve them of responsibility. But he contemplates with perfect equanimity the continued existence, in many districts, of an educational monopoly in the hands of one or two sects, on whose preserves he would not allow School Boards to poach. It is in his view "tyranny of the worst possible character" to compel neglected children to learn reading, writing, and arithmetic for a few hours a day unless we teach them also their parent's faith. But there is, it seems, no tyranny at all in the monopoly which practically compels the poor Nonconformist to send his child to a school, where the whole air is rife with contempt for the father's religion. The *Watchman* is apparently not a great admirer of direct compulsion. But that makes no difference. In these districts from which the School Boards are warned off, if the poor little Baptist or Primitive is to have any education at all, it is a case of Hobson's choice, which we have always supposed to be much the same thing as compulsion. What our contemporary's ideas of religious liberty may be, we do not profess exactly to understand. But they evidently lead him to insist that the idle vagabond, with an Anglican or Catholic conscience, may order from the ratepayers the religion he desires; and at the same time to leave with equanimity the industrious Nonconformist labourer to the tender mercies of the parson and the squire.

"No doubt it is very mortifying," says the *Watchman*, "that the Church of England has nearly all the denominational schools in some districts, and almost everywhere so largely preponderant a portion of them, in her own hands." The writer need not have limited himself. Unless we are to except the Wesleyan schools, as we suppose we must, not "nearly" but absolutely all the *denominational* schools belong to the Anglicans and the Catholics. And it *is* very mortifying; but not to the petty jealousy which the *Watchman* so kindly attributes to us. It is very mortifying that the Lancasterian, afterwards the British and Foreign, School Society, in support of which all sects of Nonconformists merged their differences, and which was always entirely impartial as between Church and Dissent, should have been frowned upon and slandered by the ecclesiastical party. It is very mortifying that a sectarian society, with the arrogant title of "National," should have been organised by educated bishops and dignitaries, who ought to have known better, to oppose and defeat the more generous purpose of despised Quakers and Puritans. It is very mortifying that the great Church of England, professing to be commensurate with the nation, should have condescended to a wretched sectarian struggle to make the elements of secular knowledge unattainable except through the catechism and the priest. It is very mortifying that landlord tyranny, and social pressure, and official intrigue, and petty persecution, powers in the use of which the advocates of unsectarian education had neither the opportunity nor the wish to compete, should have effected so much more than disinterested zeal for the instruction of the people. It is very mortifying that a church, which ought to have set an example of charity, should have interposed preposterous claims at every hopeful crisis of the educational controversy from Whitbread's days till now; and should always have used her political powers for the extension of her sectarian influence. It *is* mortifying to us, not as Dissenters, but as Englishmen who desire to feel a pride in the history of our country. Surely the *Watchman*, with all his amiable weakness for the church that banned Wesley and imprisoned his preachers, has still manhood enough to feel that the memory of a continuous if ineffectual protest against wrong may be a more honourable possession than any trophies of successful injustice.

But if the *Watchman* is somewhat bewildered as to the rights and wrongs of the conflict in England, the levity with which he treats the case of Ireland is amazing. We learn for the first time that "the same party which will not allow to denominationally-managed schools in this country common justice, upholds the hyper-denominational system in Ireland." We were not aware of it, nor do we suppose there is any more truth in the allegation than this, that the consistent advocates of religious equality in England, though irreconcileably opposed to Ultramontane domination in Ireland, feel rather awkward about asking Irish Catholics to forego what is allowed to Anglicans here. But to Wesleyanism, at least as represented or misrepresented by the *Watchman*, it would appear that religious equality also is nothing, if not denominational. A Protestant school managed by a Protestant priest, visited by his lady patronesses, and having its whole educational scheme subordinated to the catechism and liturgy of the Church, is a very reasonable sort of thing, to which Nonconformists ought to pay rates and be thankful. An Irish non-vested school, managed by priests and nuns, and having its educational scheme subordinated to Catholic religious opinion—O, that is quite another thing; that is "hyper-denominational." Now *why* is it "hyper-denominational"? The *Watchman* is possibly not unacquainted with an address delivered at the beginning of the year by the Rev. Dr. Rigg, who dealt at some length with this very subject. We quote him because we are sure our contemporary would not dispute his knowledge. And the only reasons Dr. Rigg gives for considering the Irish non-vested schools "hyper-denominational" are, that they are some of them taught by Romish ecclesiastics, and that they receive a larger proportion of their support from public funds. It is acknowledged that they have a stringent conscience clause, and are under undenominational inspection. And this being so, we, who are impartially opposed to denominationalism either here or in Ireland, contend that only an unconscious tendency to use one balance for Protestantism and another for Romanism, can account for the language we have quoted.

But whatever may be the opinion of the *Watchman*, the Catholic bishops are quite of another mind, and are by no means mealy-mouthed in expressing it. Our readers who bear in mind our article of last week on the prospect of a new Irish difficulty, and who were startled by the boldness of the Episcopal resolutions published on Saturday, will almost suspect us of private communication with Rome. We must disclaim the honour; while we insist upon the increased significance which this utterance has given to our warning. "We hereby declare our unalterable conviction that Catholic education is indispensably necessary for the preservation of the faith and morals of our Catholic people." Well, we should reply that their reverences have a perfect right to their opinion; only they must please to carry it out by the voluntary contributions of the faithful. But as Englishmen we should feel very painfully the retort that denominational education at the expense of the State has been admitted as a right of conscience; and that all the arguments used in England apply *a fortiori* to Ireland. "We, the divinely constituted guardians of the spiritual interests of our people." Well, what is this but a grander swell, on an older instrument, of the ecclesiastical trumpet to which we are so accustomed? And it is to the satisfaction of such monstrous claims as are embodied in these resolutions, that we are logically led by our distrust of the power of free Christian zeal, by our clumsy confusion of spiritual life with dogma, by hypocritical outcries against the separation of religious and secular instruction at the very moment when we bind ourselves to such a separation by a time-table conscience clause! To such an issue are we being pushed on by our blind guides, our pompous guardians, and our slumbrous watchmen! From which fate may a good Providence deliver us!

During one of the periodical agitations which have shaken and rent the stolid centralisation of Wesleyanism, there was started and carried on in a northern town, a sprightly little paper called the *Watchman's Lantern*. And surely if our contemporary's views of religious liberty and equality are thus obscure, it would be well if the liberal Wesleyans who exist in thousands would revive the idea. What happens when the blind lead the blind we know. And our fear is lest the ditch should turn out to be an abyss.

THE REV. G. VENABLES, OF LEICESTER, AND MR. MIALL, M.P.

The following is reported in the *Record* and *Nottingham Guardian*, as a portion of a speech delivered at the late Church Congress during the discussion in one of the sections on "Church Edifices and Endowments":—

The Rev. George Venables, of Leicester, said this was a layman's question, inasmuch as the rule had been laid down that clergymen were to enjoy their livings in their lifetimes. He then commented on a recent statement made by Mr. Miall at Leicester, when he not only said he would have the endowments of the Church taken away, but he added that he would take the church buildings, and would not have them used for religious purposes again, but that they might be turned into drinking saloons or places of amusement. This language was so extraordinary that it was thought the reporter had made a mistake, but when Mr. Miall was written to his reply was that the report was substantially correct. He commented on the violence of this proposal.

Lest there should be any doubt of what Mr. Venables did say, we copy from the *Record* the comments it elicited:—

The Bishop Suffragan of Nottingham said the last speaker had referred to a proposal made to convert churches into places of amusement. He might observe in reference to that, when he was connected with a church-building movement in Bethnal-green, when they built and endowed ten churches, some of the people, when canvassed, stated that they would sooner subscribe to buy rope to hang the bishops; that they would give their money to build their money to build theatres, but not churches. This showed how the heart of man was disposed to seek its own gratification.

Archdeacon Emery said he was shocked at hearing of such a proposal from Mr. Miall.

Now, the meeting referred to took place at Leicester on the 23rd of February last, and the following quotation from Mr. Miall's speech on the occasion is extracted from the *Leicester Chronicle* of the 25th of that month:—

The mode in which he would propose to carry out the disendowment of the English Church would be this—that every parish should retain the funds set apart by the State in that parish for ecclesiastical purposes—not retaining them for ecclesiastical purposes—after satisfying every vested interest that was associated with them, should do with that fund that which the parish felt to be most necessary in order to develope its social welfare—separate it only from religious use, as was done in the case of the Irish Church, and let each parish decide for itself to whatever use it would put its own fund. Give them the Church building, give them whatever property the Church had in her own right—give them the tithe, give them the glebe; let them be parish property to be used for the moral advantage of the parish in all future time—but not to be used in such a way as that one denomination of Christians should obtain the benefit of them to the exclusion of others. There was no mode in which that could be carried out except by excluding religion altogether as an object on which such moneys should be expended, and he felt perfectly convinced that the five or six millions a year now devoted to what might be called sectarian purposes, might be devoted to moral and social purposes in each of their villages with very great effect, and with beneficial results to the inhabitants.

PAYMENT OF FEES IN DENOMINATIONAL SCHOOLS.

The following is the paper read by the Rev. R. W. Dale at the first day's sitting of the National Educational League at Birmingham:—He began by stating the three ways which the Education Act allowed for free education, namely, the providing of a free school, the remission of fees in board schools, and the payment of fees at elementary schools; and remarked that for neither of the two last-named methods was the sanction of the Education Department necessary, although, if a school board adopted bye-laws defining the conditions under which fees should be either paid or remitted, those bye-laws must receive the sanction of the

department. He was not aware that any school board had exercised the discretionary powers which the Act gave, without the sanction of the department being necessary, but a considerable number of boards had drawn up bye-laws. He then showed that if a board decided to remit fees in its own schools, it was not by consequence obliged to pay fees in denominational schools, as the advocates of denominational education had contended it would be. This had been proved by the Education Department sanctioning the bye-laws of some boards which provided for the remission but not payment. Driven from this ground, the supporters of the policy of subsidising denominational schools out of the rates appeared to have taken a new position. It was contended that the sanction of the department did not render it certain that the bye-laws could be maintained in a court of law, and reference was made to cases in which bye-laws, adopted by corporations under Acts of Parliament, had been set aside as contrary to the common law of England. He was altogether unable to understand how the principles of the common law could affect the powers of a school board in the case in dispute. It could not be pretended that a poor parent had an immemorial right to require the ratepayers to educate his child at the public expense in any school that he might select. To refuse to pay fees for a child attending a school where it would be taught a religious creed which the Sovereign was bound solemnly to disclaim—a creed which for generations King, Lords, and Commons endeavoured to repress by an elaborate system of persecution—a creed which, till within the memory of men now living, exposed those who professed it to civil penalties, stripped them of political power, and disqualified them for the service of the Crown—could not be a violation of those ancient rights of which the common law was the venerable and secure defence. But though the Act left the boards at liberty, the department was using its utmost efforts to induce them to employ the rates for the maintenance of sectarian schools. He would state some of the grounds on which the League opposed the policy of the department, and asked for the repeal or amendment of those clauses in the Act under which it was possible for school boards to use the rates for this purpose. 1st. The subsidising of denominational schools from the rates was contrary to the expressed intentions of the Government. In the Education Bill as originally submitted to the House of Commons, there was a clause enabling a board to grant pecuniary assistance, of such amount and for such purposes as it thought fit, to such public elementary schools in its district, not provided by it, as were willing to receive it; provided that such assistance was granted on equal terms to all such schools, upon conditions to be approved of by the Education Department. When the amended bill was submitted to the House of Commons, this clause was withdrawn, and Mr. Gladstone dwelt with great force upon the evils which might arise from empowering the school boards to assist voluntary schools, and spoke of the acrimonious feeling which was likely to be produced when the question had to be decided, whether or not school boards should give aid out of the rates to denominational schools. He declared that the Government had concluded to "sever altogether the tie between the local board and the voluntary schools"—a conclusion which, if it had been consistently carried out, would have removed from the Act one of its gravest imperfections. Mr. Gladstone said that in lieu of the mode then inserted in the bill, the amount of the augmentation should be drawn from the exchequer instead of from the rates, and further explained that the plan which the Government intended to pursue was to make an addition to the Privy Council grant, an addition which might be taken at its maximum at 50 per cent. The increased grant had been made, but the covenant into which the Ministry entered had not been kept. The discussions of the local boards, as to whether or not the rates should be appropriated to the support of voluntary schools, were as acrimonious as if the original clause had stood in the bill, and the increase of nearly 50 per cent. in the grant had never been made. To "sever" the local boards from voluntary schools, Parliament placed at the disposal of the department a greatly increased grant; the department used the grant, and then strenuously endeavoured to tie the disastrous knot again. 2nd, for school boards to pay for the education of poor children in denominational schools, instead of remitting the fees in the board schools, would in all probability for several years to come be an uneconomical expenditure of public money. Mr. Dale contended that when there was adequate school accommodation it would not be fully used for a long time to come, and that though the board had provided all that was required, and had vacancies in its schools, it would still have to pay fees for children in denominational schools. An increased attendance of forty children in one of its own schools would cost 15*l.* for an additional pupil teacher, and 2*l.* for additional iacidental expenses; while the fees for the average weekly attendance of at least forty-four (required to ensure an average daily attendance of forty) would be, at 11s. per year, 24*l.* 4s. per annum, as against 17*l.* That was to say, if there were 4,000 unfilled places in the board schools, which in a great town was by no means an impossible estimate, it would cost the board at least 700*l.* a year more to educate that number of children in voluntary schools than to educate them in schools of its own. 3rd. The payment of fees to denominational schools out of the rates must obstruct the development of a really national system of education. Sectarian schools would receive a considerable augmentation of their funds. A large number of children, who, if the fees were not paid, would be sent to receive a free education in board schools, would be drawn into sectarian schools by the canvassing agencies of ecclesiastical organisations—by curates, Bible-women, and district visitors; and every child secured would be worth 11s. or 12s. per head to the school managers. The additional expense incurred by the appointment of additional pupil teachers would be much more than covered by the fee. Nor was that all. A large number of the children already in secular schools who were paying no fees, and the cost of whose education was therefore partly met by voluntary subscriptions, would have the fees paid for them by school boards. The schools would incur no additional expense; whatever was received from the rates would be a clear gain to the managers, and the subscribers would thus be relieved at the expense of the ratepayers. After showing that the advocates of the denominational system of education did not shrink from avowing that in their judgment it was the duty of school managers to subordinate the general efficiency to the great object for which the schools were established—the propagation of a sectarian creed—the paper proceeded:—In schools for elementary education, it was the great duty of the Government to secure the very highest attainment possible in secular knowledge; but in assisting in the payment to denominational schools, they were placing further money in the hands of those who frankly acknowledged that that was only their secondary purpose—a purpose which, if necessary, must give place to a higher end. It would not be supposed that he did not differ from the National Society in attaching supreme importance to religious instruction; but he was perfectly clear that to sacrifice the general efficiency of a school receiving public money, and for the sake of maintaining the efficiency of the religious teaching, involved an illegitimate if not a fraudulent use of public money. In the interests of elementary education, they were bound to resist further grants of money for the support of schools whose friends declared that they were less anxious to teach the children to read well and to write well than to make them clearly understand that they were regenerated in baptism, and that they would rather leave the children to an imperfect knowledge of the multiplication table than to an imperfect knowledge of the Catechism. 4th. The relations of this policy to the principles of religious equality had been insisted upon with such emphasis, and so clearly illustrated, that it was unnecessary for him to discuss them. Quoting the payments made by the Manchester School Board to denominational schools, viz., Church of England, 188*l.* 18s. 2d.; Roman Catholic, 101*l.* 2s. 4d.; undenominational, 35*l.* 19s. 6d.; Wesleyan, 6*l.* 17s. 6d.; and Presbyterians, 17s. 1d.; Mr. Dale said that system granted aid to churches which were endeavouring to make elementary education an instrument of sectarian aggrandisement, at the expense of churches which relied for their strength on more legitimate agencies. It placed in the hands of the Church of England and the Church of Rome a new and powerful weapon for destroying the free development of the religious thought and life of the nation. To these various objections there was, as far as he knew, only one reply in which the defenders of the policy appeared to have any strong faith. They were told that the principles of religious equality required that the fees should be paid. Some of them could not but regard with satisfaction and delight the zeal for religious freedom which had been recently manifested in unexpected quarters. Dignitaries of the Church of England, bishops of the Church of Rome, and Conservative statesmen, had been baptized with a new spirit, and were trying to speak in unknown tongues. If, with the ardour of new converts, they did not combine a very perfect knowledge of the theory of their new faith, it was not surprising. The true principles of religious freedom were unknown to the adherents of Churches which for centuries had been in possession of political power, and had been enriched with national wealth. They recognised with joy their new allies, and trusted that now they had declared themselves the champions of religious freedom they would gradually come to understand its meaning. It was alleged that to compel a parent to send his child to school to receive secular instruction, and not to provide for him at the same time, and at the public expense, the sectarian teaching which he might prefer, was an invasion of his religious liberty. They proposed that if a child was absent from school through the poverty of its parents, it should receive a free education, in which there should be no sectarian colour or bias in schools provided by the ratepayers, and that if the parent showed any unwillingness to send his child to school he should be compelled to do it, but they would decline his request to appropriate public money to the sectarian religious instruction of his child. How, then, was religious liberty invaded in what they proposed should be done, or in what they proposed should be left undone? Did they invade religious liberty in requiring him to send his child to be taught to read and write, and to work sums in long division? Did the alphabet violate conscience? Were pen, ink, and paper the symbols of an unholy faith which his childcould not touch without being in danger of perdition? Would any article of his creed be imperilled if his child learnt that twelve pence made a shilling, or that twenty shillings made a pound? Replying to the objections that these things could not be taught without associating with them the moral and religious influence of the teacher, Mr. Dale said it was perfectly possible to give instruction in those secular subjects without introducing any doctrinal or ecclesiastical bias, and the possibility, or rather the necessity, of making a definite separation between secular and religious teaching was recognised by the Elementary Education Act itself in the conscience clause. It was not in what they proposed to do that they violated the religious liberty of the parent; and Mr. Dale argued that they were not guilty of this offence in what they proposed should be left undone. On what ground could that new and astounding doctrine be maintained that a man could demand that the community should find money to educate his child in sectarian dogmas? How could it be shown that they inflicted a wrong when they declined to sustain sectarian religious teaching out of public funds? The new apostles of religious liberty had overshot the mark. There was a time when the party to which they belonged maintained that the State had a right to prevent men maintaining certain forms of religious teaching and worship at their own expense. The ecclesiastical and political ancestors of some of them suffered the loss of goods, fines, and imprisonment, rather than concede the tyrannical claim of the State against the individual citizen. It was now maintained that the individual had a right to compel the State to provide religious teaching for him at the public expense. There were some of them prepared to suffer loss of goods, and, if necessary, fine and imprisonment, rather than concede the tyrannical claim of the individual citizen against the State. But it was perfectly well known that no great anxiety for sectarian teaching existed among the parents. It was the clergy of the two great Churches who were pressing the claims for new grants of public money to maintain and increase their power; it was not parents who were asking that money might be paid to prevent the violation of their consciences. The fees were being paid, not because parents were claiming the right to have their children educated at the public expense in their own sectarian faith, but because the clergy of the Church of England and the Church of Rome were claiming the right to be assisted by public money in teaching their own creed to as many children as they could gather into their schools. How this invasion of the religious rights of the community was to be resisted he would not now discuss, but there was one course which he trusted every member of the League would adopt. Every member now sitting in Parliament for a Liberal constituency, and every new candidate for Liberal suffrages, should be asked whether he was prepared to vote for the repeal of Clause 24 of the Elementary Education Act, and the amendment of the clause. A refusal, or an ambiguous promise, should be met with a clear and definite declaration that he could not have their vote. That might lead to the breaking-up of the Liberal party. When the Liberal party was false to its noblest principles, it was time that it should be broken up. A "Liberal party" which carried the most objectionable clause of the bill by Conservative votes in the House of Commons, must either be willing to retrace its steps, or else must depend for continuance of power upon Conservative votes in the country.

THE CATHOLIC HIERARCHY AND IRISH EDUCATION.

The following resolutions were unanimously adopted by the Roman Catholic archbishops and bishops, at a meeting held in Marlborough-street Cathedral on Tuesday last:—

1. We hereby declare our unalterable conviction that Catholic education is indispensably necessary for the preservation of the faith and morals of our Catholic people.

2. In union with the Holy See and the bishops of the Catholic world, we again renew our often repeated condemnation of mixed education, as intrinsically and grievously dangerous to faith and morals, and tending to perpetuate dissensions, insubordination, and disaffection in this country.

3. Recent events known to all, and especially the acts of secret societies and of revolutionary organisations, have strengthened our convictions, and furnished conclusive evidence that godless education is subversive not only of religion and morality, but also of domestic peace, of the rights of property, and of all social order.

4. As religious equality, which, according to the Constitution of this country, is our inalienable right, is incomplete without educational freedom and equality, we demand, as a right, that in all the approaching legislation on the subject of education the principle of educational equality shall be acted on.

5. We repudiate the pretensions of those who, holding different religious principles from ours, seek to violate the civil rights of our Catholic people by forcing upon us a system of education repugnant to our religious convictions, and destructive alike of our temporal and eternal interests.

6. In the present efforts to force godless education on this country we recognise another phase of persecution for conscience' sake. Hence, following the example of our fathers, who sacrificed all earthly interests and life itself rather than imperil their faith, we shall never cease to oppose the model schools, the Queen's Colleges, Trinity College, and all similar institutions dangerous to the faith and morals of Catholics.

7. We call on our members of Parliament, as representatives of the feelings and interests of their constituents, to sustain the principles embodied in these resolutions in Parliament and elsewhere, and to oppose any political party that will attempt to force upon this country any godless scheme of education, or refuse to redress our admitted educational grievances.

8. In future elections of members of Parliament, and other representatives, we pledge ourselves to oppose the return of any candidate who will not uphold the principle of denominational education for our Catholic people.

9. Knowing the zealous attachment of our people to the Catholic faith, we invite them to hold meetings and sign petitions in their respective parishes, under the guidance of their clergy, making known their determination to accept no system of education, except in conformity with the principles here announced.

10. We request His Eminence Cardinal Cullen, Archbishop of Dublin, to take immediate steps towards the establishment of a central training school for the training of Catholic teachers, and we pledge ourselves to assist His Eminence by our subscriptions and by our best influence in our respective dioceses.

11. Contemplating with deep concern the melancholy wreck in other countries of all order, moral and social, mainly caused by the wide diffusion of a literature immoral and hostile to religion and society—we, the Divinely constituted guardians of the spiritual interests of our people, solicitous, moreover, for their welfare, and following the example of the Father of the Faithful, emphatically warn our flocks to abstain from the perusal of all publications, in whatever form, in which the maxims of our holy religion and its ministers are misrepresented and assailed, and principles inculcated subversive of social order and Christian morality.

12. These resolutions will be read on the first convenient Sunday at one of the public masses in each of the churches and chapels of this kingdom.

†Paul Card. Cullen, Archbishop of Dublin.
†George Conroy, Bishop of Ardagh, } Secretaries.
†James M'Devitt, Bishop of Raphoe, }

The *Daily News* holds that whomsoever the resolutions of the Irish Roman Catholic bishops may be intended to guide, persuade, or terrify, there can be no doubt that they are a warning to the Liberal party, and, at the same time, a challenge to Mr. Gladstone and his colleagues to take their stand publicly and once for all upon some definite and comprehensible principle. Now less than ever can any set of men in Ireland, whatever their titles or pretensions, with justice ask for the aid of the State to uphold their particular form of religion and church government. The question derives its main interest, however, from the signs we have had, during the last few years, of a disposition on the part of the present Government to admit pretensions on the part of the Roman Catholic bishops which former Liberal Governments would not have listened to. Mr. Chichester Fortescue seldom, if ever, speaks on education without appearing to be anxious to prepare the way for a great extension of the denominational system in Ireland. But a still greater source of danger to the cause of free education in Ireland exists in the present state of the same question in England. It is difficult to see how the advocates of sectarian education in England can help being supporters of denominational education in that country. Liberal members of Parliament may rest assured that in view of the approaching session they cannot give too earnest and close attention to this subject, for something more important than the fate of any Government may depend on the treatment it receives from the Cabinet. On this subject of education there must be no mistake, no false confidence; nothing must be taken for granted. It is a plain question, and the public has a right to expect our public men, and above all the Ministers of the Crown, to deal with it frankly.

WORKING MEN AND DISESTABLISHMENT.

The Working Men's Committee for Promoting the Separation of Church and State have issued the following address to the working classes of Great Britain:—

Fellow Workmen,—The Working Men's Committee has been formed in consequence of a prevalent impression, that the time is come when the question of separation of Church and State must be referred to the final judgment of the people. In the session of Parliament just closed, it was submitted by Mr. Miall to the opinion of the House of Commons. In doing this, he had no expectation of immediate success. As, however, an Act of Parliament had separated the Church from the State in Ireland, he felt himself warranted in asking the Legislature to apply the principle of that measure to the rest of the United Kingdom. He was met with the objection that the case of Ireland was peculiar; which indeed it was, circumstantially, but not substantially. Nevertheless, the Government which had undertaken the disendowment and disestablishment of the State-Church in Ireland, did not oppose the motion upon its merits, but attempted to show that the question was not yet ripe for legislative action. Mr. Gladstone closed his speech by suggesting to Mr. Miall that he must first convince a majority of the people of the wisdom and the justice of his policy before expecting Parliament to adopt it. This unequivocal challenge of the Premier has been accepted; and the Society for the Liberation of Religion from State Patronage and Control has determined to appeal to the people for an expression of opinion on the subject. The working men of Great Britain have never yet, as a body, pronounced any judgment on this great question; but it has been felt, that after the broad challenge thrown down by the Premier, they can no longer, with respect either to him or to themselves, refrain from a declaration of their honest and deliberate sentiments. From Mr. Miall and the great party that he has formed in the country, Mr. Gladstone, as leader of the Liberal party in the House of Commons, and also as First Minister of the Crown, has, in set terms, appealed to the people. It behoves the working men, therefore, to answer that appeal; and that, not simply upon the purely numerical ground suggested by Mr. Gladstone as to whether, among the adult male population of this island, the majority are in favour of, or against, the disendowment and disestablishment of the State-Church in Britain as in Ireland; but also, and perhaps especially, with a view to the return of pledged candidates at the next general election, whensoever that may take place. The House of Commons, as now constituted, does not embody a faithful and complete representation of the whole people—and, without taking a poll of the whole population, the only means of answering the challenge of the Premier consists in the election of a House of Commons—each member of which has been returned with a special view to his avowed opinion on this great question thus gravely put to the issue. These, then, are the circumstances under which the Working Men's Committee for promoting the Separation of Church and State has been formed, and now proceeds to work. The views of this committee may be thus concisely stated:

1. They regard matters of religion as belonging to the domain of conscience, in which everything must be left between man and his Maker. 2. They are of opinion that, since the State Church in one part of the United Kingdom has been disestablished, it is both unjust and inconsistent not to deal in a similar manner with the State Churches of the other parts of the United Kingdom. 3. They are persuaded, from observation and experience, that the State Church has utterly failed to accomplish the task for which it was established; and are also convinced that its existence, as such, is a fatal hindrance to the attainment of those objects which Churches of any kind profess to keep in view. 4. The State Church of England has failed as manifestly as the State Church in Ireland; the only difference being, that while the bulk of the Irish people were Roman Catholics, in contradistinction to the avowed Protestantism of the then State Church, the great majority of the British people are either members of the different Protestant Nonconformist Churches, of the Church of Rome, or are unwilling to remain of no Church, rather than attach themselves to the Establishment. 5. The immense revenues of the English and Scottish Establishments (so vast as to amount, capitalised, to thirty or forty millions sterling) alone constitute a great argument against their continuance, because those revenues, though the common property of the whole nation, are distributed among the religious teachers of half, or less than half, of the people. Enormous and disproportionate salaries and emoluments are paid to bishops and other dignitaries; while of that portion of the fund which is received by the parochial clergy, by far the largest part falls to those who have the fewest parishioners, and the smallest to such as minister among the densest populations. 6. The obstructiveness of the Establishment is an additional reason for abolishing it. Its bishops and clergy are neither appointed nor controlled by, nor are they responsible to, the people; jealous of their own privileges, they resist all changes which may affect their own ascendancy, or that of the Establishment in which they have so strong a vested interest. Hence, in every agitation of a political or social character, they are always on one side and the people on the other. 7. The Establishment is a source of national weakness, because it divides the nation into two hostile parties. It prevents good men uniting, as they otherwise might unite, in the works of philanthropy and in movements for social reform. It thus carries a mischievous sectarianism into almost all the affairs of life.

Such are the questions which the committee of working men commend to the serious consideration of their fellow workmen throughout the country. In order to ascertain and give effect to their views, branch committees will be formed and meetings held in all the large towns. It is hoped and believed that the practical result will be that after this great question has been submitted to the electors, when it is next debated in the House of Commons, Mr. Miall will be in a position to give to Mr. Gladstone's challenge a satisfactory and decisive answer.

We are, on behalf of the Working Men's Committee,
Yours faithfully,
George Howell, Chairman.
Daniel Guile, Treasurer.
George Potter, Secretary.
Committee-rooms, 10, Bolt-court, Fleet street,
London, E.C., Oct., 1871.

On Thursday evening a meeting of the Working Men's Committee for Promoting the Separation of Church and State was held at the office, 10, Bolt-court, Fleet-street, Mr. Howell in the chair. The secretary, Mr. George Potter, having read the minutes of the previous meeting, a discussion ensued on the arrangements to be made for the forthcoming conference. It was ultimately settled that it should be held at Cannon-street Hotel, on Friday, Nov. 3. The chairman announced that a large committee of working men had been formed at Birmingham, and the secretary had organised one at Leeds. After some business of a formal character, it was agreed that meetings should be arranged, and deputations sent to the following towns between this time and Christmas:—Leeds, Birmingham, Newcastle, Sheffield, Oldham, Bristol, Norwich, Southampton, Nottingham, and others.

WELSH DISSENT.

In the course of his speech at the Swansea meeting of the Congregational Union, on "What Nonconformity had done for Wales, and what it yet may do," the Rev. Henry Oliver, of Newport, said:—

Not only have I proved to you that the number of crimes is smaller in Wales than in England, but when you come to details you will find that the crimes that occur in Wales are generally of a milder type than those which occur in other parts of the kingdom, and in many of our agricultural districts there are no criminals at all. A maiden assize is by no means an unfrequent thing, and, in fact, half of our jails might be shut up with impunity, were it not for the tramps that come amongst us to infest our land. (Laughter and applause.) This state of things has been produced by the agency and labour of the Dissenting preacher. It is because he has enunciated the grand principles of the glorious Book, and because that Book has left its deep impress upon the mind of the nation. Welsh Nonconformity has laid the ruling classes of our country under a debt of gratitude that they will never repay. A very prevalent idea in England is that our Welsh chapels have been erected as a lucrative speculation on the part of our landowners and employers of labour, and Mr. Gathorne Hardy, in an evil hour for his own reputation, gave expression to this. Now, the Welsh chapels have been erected without the countenance of our ruling class. Far be it from me to say any word which might tend to set class against class, but as far as our ruling classes are concerned, they have had very little influence upon the moral and spiritual progress of my countrymen. But I will now come to speak on the other subject—What is Nonconformity able to do in the future for the Principality? Much has been done, yet very much remains to be done. In the first place, the representation of our country needs to be thoroughly reformed; and if you Englishmen will only help us to have the ballot, we will show you at once what the Principality can do. (Loud applause.) But the grand need of Wales is a thoroughly national and unsectarian system of education. (Applause.) What our people need above all things is secular instruction. (Applause.) Their religious instruction is well cared for, but they are sadly lacking in secular knowledge, and what we require is a system of undenominational education. I should be as sorry as any man to do anything to embarrass the Liberal Government, but when it comes to this, Mr. Gladstone or our Nonconformist principles, we must abide by our Nonconformist principles whatever becomes of the present Government. (Loud applause.) I think there is a storm ahead, and I do not see how the Liberal Government is to outride it unless they throw the Jonah of the Cabinet overboard, and that will produce a great calm. (Applause.) There are two great dangers to our Welsh Nonconformity in the present day. I will only advert to them. The first is the effort of the Established Church to regain the ground that it has lost, and the other is the rapid progress of the English language. There can be no doubt that the Established Church is straining every nerve to regain the ground it has lost, and so-called national schools are merely so many institutions for proselytising. But let it be remembered that if the Church of England is advancing, we are advancing too. We rejoice in good whenever it is done. If the present activity of the Church of England proceeds from any unworthy motive, we will not applaud it; but whether Christ is preached from contention or from love, we will rejoice with Paul that Christ is preached, whatever may be the motive that underlies that activity. But Dissent is as vigorous as ever; it shows no sign of weakness or decrepitude; its eye is not dim nor its natural strength abated. In the year 1742 we had only 110 chapels in the Principality; in the year 1775 that number had increased to 171; in the year 1810 it had increased to 993; in the year 1861 it was 2,927; in the year 1866 it was 3,107. (Loud applause.) The great weakness of Nonconformity in our country is our divisions and the jealousy that exists between the various denominations. Now there are three denominations especially—the Calvinistic Methodists, the Baptists, and the Independents—that hold precisely the same doctrinal tenets. I have heard ministers from all these denominations preach frequently, and I can perceive no appreciable difference in their doctrine, and everything should be done to produce unity and co-operation between these various denominations.

DR. DOLLINGER AND DR. WYLIE.

The Rev. Dr. Wylie, of the Protestant Institute, Scotland, has forwarded a letter from Nuremberg, giving an account of an interview he had with the leader of the Old Catholic party movement in Germany. Dr. Wylie says:—

I was ushered into a moderate-sized apartment, and almost the same instant Dr. Döllinger entered from an inner room, where evidently he had been at work. "Dr. Döllinger," I said, "I am a Scotch clergyman passing through Munich, and I cannot deny myself the pleasure of calling to express the sympathy I feel in the great movement you have originated, and my hearty wishes for its success. My name is of course unknown to you, but I have no other introduction to offer." "I know perfectly well who you are," he instantly replied, "and the position you occupy as a polemic in the controversy between the two Churches; no introduction is needed." "I beg you to believe," I said, "Dr. Döllinger, that, notwithstanding all that I have written against the Church of Rome, I have not a particle of malignity in my heart against the persons of her communion. And I am equally sure that you feel in the same way towards those of Churches outside yours. And I must be permitted to add that I feel it no slight honour that the first of living Roman theologians should have concerned himself in any degree with the person or writings of one so humble." "But," replied Dr. Döllinger, "I have no sympathy with your views. You Scotch Presbyterians would throw everything loose." "I understand your position perfectly, Dr. Döllinger," I said; "I am aware there is still a wide difference between us. But that does not abate my admiration of the stand you are making, and the learning and spirit with which you are supporting it. We in Scotland had too hard a battle to fight before we could throw off the yoke against which you are contending, not to take the deepest interest in the struggle you are engaged in, and to wish you success in it." "But you don't expect me," he replied, "to go the length of you Presbyterians in Scotland. You are destructives. I abide by the Church. I stand on history." "I should not expect you," I said, "with your convictions, to form any other judgment of us; and it is but honest in you to speak as you have done. But I must be equally honest for myself. I do not admit that we are destructives. I maintain, on the contrary, that we are constructives in the best sense. We go to the Bible, which your Church as well as mine admits to be an infallible rule, and we build upon it and according to it, and so preserve both faith and order. I do not despair of seeing you, Dr. Döllinger, and those whom you head, going further in that direction than you have yet done." "The length of 'John Knox, you hope!" "Well, I should be delighted. But to say sooth I do not expect that soon. But when I think how Luther began with one point, and how from day to day he enlarged his programme, and how many points, as you know, he included in it by the time he had completed it, I have some hope that the course of events, and the new lights that may break in as the movement goes on, may lead you to modify, or, permit me to say, enlarge, your programme as Luther did his." "I am persuaded the time

is come," he replied, "when we must abandon our policy of division, and work for the union of the Church." "In this at least we will agree," I said. "There is but one Church on earth, and how that Church is to be made one outwardly as well as inwardly I know not, unless all parties come to the Word of God. Your Church admits the Bible to be inspired and an infallible rule; so does mine. Your Church adds the Fathers to the Bible as a rule of faith; my Church rejects them. But why not come to that ground which both admit, and work for the uniting of the Church?" "The points on which you in Scotland have split are very narrow." "From your stand-point, Dr. Döllinger, they must appear narrow indeed." "To which Church do you belong—the Established Church or the Free Church?" "To the Free Church." "I am told there is a project of union between the Free Church and the Established Church." "We are endeavouring at this hour to rally all the Presbyterian bodies in Scotland." "Does that include the secession?" "It includes the secession in the first place, and mainly, but all the other Presbyterian bodies, we hope, in their order." "When you go back to your own country," he said, "tell the Scotch Presbyterians for me that there is one point in which we have all gone astray. We have divided and divided on matters of little moment. The Church has become weak in the presence of the world; and although my sympathies are with the Scotch Episcopalians, yet I think the Presbyterians do well to reunite." I again apologised for taking up so much of his time, well knowing how valuable it was, and how engrossingly it must at this moment be occupied. "Yes," he replied, "I am an old man, and a great work is laid upon my shoulders." "And," I said, "you fight against a strong opponent. But there is One stronger at your back." "I hope so," he rejoined. "And you know it is written in the Word of God, 'I will make your shoes iron and brass, and as your days are so shall your strength be.' May the Spirit of the Mighty God sustain you!" So closed the interview.

The *Swiss Times* reports that six students of theology in the canton of Soleure have just renounced their religious studies on account of the dogma of infallibility, and a number of others are disposed to follow their example if the dogma should be accepted in the canton.

A numerously attended meeting of Old Catholics was held on Sunday at Simback. Professor Huber and Friedrich attended on the part of the Munich Standing Committee, and a great number of Catholics came over from Austria; other meetings were held at Kempten, Neustadt in the Palatinate, and Offenburg, in Baden.

The Archbishop of Vienna has pronounced the interdict on the Salvator Chapel, in consequence of the Old Catholic worship held there, and all priests are forbidden to celebrate mass or perform holy rites in the chapel. The archbishop earnestly exhorts his clergy to stand fast by the old faith.

The progress of the anti-Jesuit agitation both among Old Catholics and Protestants has induced German papers to publish a statistical account of the spread of that order in Germany. It appears that the Jesuits own twelve monastic establishments in that country, besides the school at Feldkirchen. Most of these are situated in Rhenish Prussia and Westphalia—viz., at Laach, Cologne, Paderborn, Coblentz, Mayence, and Gorheim—and two each in Bonn, Aix-la-Chapelle, and Munster. The entire contingent of Jesuits comprises, according to one German authority, 8,921 persons.

THE DEPRIVATION OF MR. VOYSEY has been accomplished according to the decision of the Judicial Committee of the Privy Council, and his vicarage of Healaugh has been conferred upon the Rev. Christopher Wyberg, M.A., vicar of Weeton, near Leeds.

THE BENNETT CASE.—The hearing of this case has been postponed from Monday, the 27th of November, to Tuesday, the 28th of November. It is supposed that Mr. Bennett will again decline to appear, but that the English Church Union will employ counsel on his behalf.

THE WORD "POPISH."—The Roman Catholic Bishop of Liverpool, Dr. Goss, on Sunday condemned Mr. Bruce for using the word Popish in his letter to the Renfrew electors. Even in Acts of Parliament, he said, the designation was Roman Catholic. The Bishop added, Catholics could not be considered free till the Premier and the Queen were free to profess that religion.

TITLES OF IRISH BISHOPS.—The Dean of Elphin writes to the *Dublin Evening Mail*, complaining that in the report of the proceedings of the recent Diocesan Synod of Ardagh it is stated that the "Lord Bishop of Kilmore" was in the chair. There is, says the dean, no Lord Bishop of Kilmore; the worthy prelate's title is simply Bishop of Kilmore. The dean affirms that no lawyer will give it as his opinion that any Irish bishop appointed after the passing of the Disestablishing Act can legally claim the title of "Lord Bishop."

EARL SHAFTESBURY AND THE SALISBURY SYNOD.—A correspondence which has passed between Lord Shaftesbury and the Bishop of Salisbury regarding the synod convened for the 14th of next month, has been published. Lord Shaftesbury cannot approve any scheme for any authoritative body to take charge of the chief operations now conducted by voluntary societies, as the bishop proposes. He sees no reason why the Pastoral Aid Society, the Church Missionary Society, and the like, should be subjected to the advice and control of a synod, and urges that if this body is to control lay patrons, it must also control the appointments made by the bishop. His lordship, not wishing openly to oppose, declines to attend the synod.

DULWICH COLLEGE AND ITS LANDS.—We copy the following from a local paper:—"Is it not time that the arbitrary powers possessed by the authorities of Dulwich College should be somewhat relaxed, at least in one direction? Numbers of Dissenters live in the neighbourhood, but owing to the leasehold covenants of the college lands, which prevent not only the erection of any Dissenting place of worship, but forbid any assemblies for worship even in private houses, they are obliged to walk a long distance before they can reach a chapel of any kind. To meet this want a temporary iron Baptist chapel was erected in 1869 in Lordship-lane, and has so increased that it is now found not to be large enough, and a permanent building is to be erected at a cost of 1,500*l*. A portion of this has been subscribed, but funds are still needed before the work can be commenced." Would it not be well to ask if the Endowed Schools Commissioners sanction this gross violation of the laws of religious liberty?

NONCONFORMISTS AND THE GOVERNMENT.—The following, signed by the Revs. R. W. Dale and H. W. Crosskey, the hon. secretaries of the Nonconformist Committee, Birmingham, appears in the *Pall Mall Gazette*:—"The following sentence occurs in the leading article of the *Pall Mall Gazette* for Friday, October 20:—'The fact is simply that the Dissenters are beginning to fear that the compromise to which they agreed will be turned against them, and that the Church of England and the Roman Catholics will gain more by the bargain than their rivals.' We are in a position to say that the vast majority of Nonconformists in England and Wales never 'agreed' to any 'compromise' on this question; but that throughout the session of 1870 they persistently complained of the policy of the Government in strengthening the position and augmenting the resources of denominational schools under cover of a measure for establishing a system of national education. Many members of the House of Commons will remember the pleasant incredulity with which Mr. Forster referred to the statement that the policy of the Government, if persevered in, would lead to the dissolution of the party ties between the Nonconformists and the Liberal leaders. The present agitation may be accepted as some proof that this statement was not made without adequate reasons; while the statement itself may be taken as a proof that the alleged 'compromise' was never accepted by the Nonconformists."

THE NEWINGTON VESTRY AND THE ECCLESIASTICAL COMMISSIONERS.—At a meeting of the Newington Vestry held on the 18th inst., Mr. Silvester in the chair, Mr. Alder moved, "That the General Purposes Committee be instructed to inquire into the nature and value and appropriation of all properties of an ecclesiastical nature rightfully belonging to this parish, and report the same to this vestry." In his opinion it was their duty, as trustees and guardians of the interests of the ratepayers, to look well after their "flocks and herds." The latter had been driven away from their pastures and fleeced of their property by the Church. Their pastors had taken away and appropriated that which rightfully belonged to the parishioners. Mr. Alder vigorously protested against the obnoxious demand made by the Ecclesiastical Commissioners upon the ratepayers for tithe-rent charge. He reminded the vestry that the Legislature made provision centuries ago under the pressure of the ecclesiastical powers of the time for the maintenance of the clergy, the poor, and for the education of the ignorant. How that had been appropriated he would not then inquire. What he required was that there should be an inquiry into the true nature and extent of the property rightfully belonging to the parish, and that they should then determine whether the whole or part of it could not be restored to its rightful owners. The late rector had claimed 5,000*l*. from the parish independent of the property out of which this provision had been made, and this showed him that it was absolutely necessary to move in the matter. Mr. Malthouse (churchwarden) seconded Mr. Alder's motion. Who, he inquired, does maintain the poor? Not the land or its proceeds, but the ratepayer. Immense tracts of land had gone into the pockets of the Church, for the Church's purposes, and the poor were thoroughly ignored. Therefore, peace and quietness, which some urged upon them, were quite out of the question. They must do all they could to recover their rights. The Lord Chief Justice of England said the other day that the lord of the manor must prove his legal right and title to an estate before he became its lawful possessor, and he was convinced that the dean and chapter had no other title to the property they held in that parish than a feudal right which bound them to provide a certain number of men for Government in time of war, an ancient contract which was long gone by. Mr. Marsland supported the resolution, which was then put and carried unanimously.

AN ORDINATION EXTRAORDINARY.—The New York papers give the following particulars of the "ordination" of Mrs. Celia Burleigh as pastor of the Unitarian Church at Brooklyn, Connecticut:—The church, a centenarian of ecclesiastical edifices, quaint and solid in structure, occupying the centre of a green, was crowded to its utmost with friends and strangers curious to see the ordination of a woman to the Ministry. Ex-Governor Cleveland and ex-State Treasurer Tainton, of Connecticut, were among the audience. In excellent harmony with the occasion, the pulpit was dressed with true womanly taste by ladies of the congregation with wreaths of bright autumnal leaves, mingled with snowballs and garden flowers. In the centre a fragrant floral design of tuberoses and others, forming a heart, the gift of "Sorosis," occupied the centre, around which the free and abundant gifts of the people clustered. Vases of garden flowers and wild ferns adorned the pulpit and the high window-sills all about the room, while the choir, in the old-fashioned box at the rear, were in ambush behind a wealth of golden leaves. A large cross of similar material adorned the wall behind the pulpit. After an anthem by the choir and the reading of Scripture by the Rev. Phebe A. Hanaford, an ordination hymn, composed for the occasion by the Rev. John W. Chadwick, of the Second Unitarian Church, Brooklyn, New York, was sung. The Rev. E. P. Tilden, of Boston, made an appropriate ordaining prayer. The pastoral charge was delivered by the Rev. William Potter, of New Bedford. The Rev. Oscar Clute, of Vineland, N.J., gave the welcome to the ministry. The charge to the people was pronounced by Mrs. Julia Ward Howe. The following letter from Henry Ward Beecher was read by Mr. Tilden:—

Peekskill, Oct. 3, 1871.

My dear and Rev. Mrs. Burleigh,—Pardon my delay in replying to your note and its invitation. No one lives who would love to give you the right hand of fellowship to the Christian ministry more than I. Nor should I be afraid of the company around you. If I had the possible leisure, I should be tempted to break my long habit—I might almost say principle—and attend your ordination. But, except where my personal relations oblige me to, I never attend ordinations. Just now, having been absent three months, and every hour being overloaded, I cannot get away, and so you must take my good wishes on paper. I do cordially believe that you ought to preach. I think you had a "call" in your very nature. Nor do I doubt that you will be both instructive and edifying. There are elements of the Gospel which a woman's nature ought to bring out far more successfully than a man can. We have no adequate expression yet for sympathy, for mercy, for pity, for love, in the sermons of men. It is these very elements that our civilisation and our popular Christianity need. The illustration and application of those Divine qualities to all these phases of character, to the household culture, to public sentiment, to secular affairs, to civil procedure, constitute a life's work, and if done with thoroughness and power would procure the effect, almost, of a new Gospel. I do not disdain the claims of abstract truth, nor of justice, nor even of severity. But these have been disproportionately prominent in the theology of the schools and the preaching of the pulpits. However, I did not mean to write a sermon or a criticism. Hoping for you a long and successful ministry, I am, very truly yours, HENRY WARD BEECHER.—Mrs. Celia Burleigh.

The doxology was sung and the benediction then pronounced by the pastor; after which the guests from abroad mingled in social intercourse in the room below. The affair created great interest in the neighbourhood, and many clergymen who were present tendered the use of their respective pulpits for exchange.

Religious and Denominational News.

The Rev. Geo. Thompson, of Mexbro', has accepted a call to the Stannary Congregational Church, Halifax.

The Rev. George Hinds, late of Swanage, Dorset, has accepted the call of the church which will shortly worship in Upper Portland-street, Southport.

The Rev. G. S. Ordish, of New College, has accepted the hearty and unanimous call of the church and congregation worshipping in the Independent chapel, Little-lane, near Bolton, Lancashire, and will commence his labours on the 5th November.

The Rev. Frederick John Austin has resigned the pastorate of the Congregational church at St. James's-street, Newport, Isle of Wight, and has accepted an invitation from the church at Bridport, Dorset, rendered vacant by the decease of the Rev. J. Rogers.

SHEFFIELD.—The Rev. Richard Green, of Shipley, who has accepted a very cordial and unanimous invitation to the pastorate of the Baptist Chapel, Townhead-street, will enter on his ministry there on Sunday, the 29th inst.

PRINCES-STREET CHAPEL, GRAVESEND.—A meeting was held on October 17 to mark the beginning of the pastor's three years' ministry in the above chapel. It was stated that during the Rev. William Guest's two years' pastorate the congregation had raised 700*l*. to meet the expenses incurred in enlarging the chapel, and had, in addition, contributed the handsome sum of 270*l*. towards the College for Ministers' Daughters.

HUDDERSFIELD.—On Saturday week the corner-stone of a new Congregational Church—making the sixth place of worship used by the Nonconformists of Huddersfield—was laid on a piece of land abutting on the main street of Paddock, and is immediately adjacent to the present school, from which it is separated by a newly-formed street. The church, which will be built of stone from the local quarries, will hold 700 persons, and it is estimated to cost about 4,000*l*. Of the total cost of the building between 2,000*l*. and 3,000*l*. has been already subscribed or promised. Of this amount 1,000*l*. has been contributed by Mr. Alderman Wright Mellor, J.P., D.L., who laid the stone, and the friends in connection with the church at Paddock, equally.

EASTBOURNE CONGREGATIONAL CHURCH.—A meeting to celebrate the extinction of debt was held in the schoolroom connected with this church on Thursday, October 19. A bazaar had been opened during the summer displaying articles in great beauty and abundance, and the sale of which had realised 450*l*. Encouraged by this success a

further effort was made, and the whole debt, 700*l.* (the remnant of 4,200*l.*), cleared off. The meeting was addressed by several ministers of the town and neighbourhood. The Rev. A. Foyster, who originated the Congregational cause in Eastbourne in 1862, congratulated the present minister, the Rev. W. Griffith, and his friends, upon so speedy a deliverance from pecuniary bondage. At the close of the meeting the subscriptions showed a surplus stock of 13*l.*, besides a handsome clock for the church, presented as a bazaar contribution.

The Rev. C. Vince has been absent from Birmingham for nearly three months, on account of illness. His health has been now so far restored as to enable him to resume his duties as pastor of Graham-street Chapel, and on Wednesday evening he conducted the weekly service in the school-room. Naturally, there was a large attendance. In concluding an earnest address, Mr. Vince said he hoped no one was displeased because he had not made any personal allusions. What had happened in his history was a matter for him to think about. He hoped it would prove seed from God, out of which, by careful culture, fruit would spring. He urged them to support him in his good purposes by their prayers, silently bearing in mind that for the patience which had been exercised, for the kindness which had been shown, for the prayers which had been offered, he cherished none the less a deep thankfulness because he was not going to parade the subject in public.

Highgate Baptist Chapel.—The anniversary tea and public meeting of the Sunday-school connected with the Baptist Chapel, Southwood-lane, Highgate, was held on Thursday evening, Oct. 19. C. E. Maude, Esq., presided, and after singing and prayer, the secretary read the annual report, which was of a very encouraging nature. It appeared that 160 children were on the books, and Bible-classes for young men and young women were in active operation. Many tokens of blessing had attended the work of the past year. Three had joined the Church from the young women's class, into which eighty-three had been admitted during the past two years, and fifty-six were now on the roll. Addresses of a deeply interesting and soul-stirring character were afterwards delivered by the Rev. James Palmer, of Kentish Town; E. T. Griffiths, Esq., of Highgate; the chairman, C. E. Mudie, Esq., the Rev. J. H. Barnard, pastor of the church, and Mr. Buttson, the superintendent of the school.

Hartland, North Devon.—On Sunday, Oct. 15, the Independent chapel was reopened after considerable repairs and improvements. The Rev. J. Brierley, B.A., of Torrington, preached on the occasion. On Wednesday, Oct. 18, the Rev. Eben. Stevens was recognised as the pastor over the church in that place. The Rev. T. J. Leslie, of Appledore, formerly minister of the Hartland church, conducted the preliminary devotions. The Rev. S. Lewin, of Ilfracombe, delivered a discourse on the principles of Congregationalism. The Rev. Stephen Dodge, of South Molton, asked the usual questions, to which the young minister replied in a very satisfactory manner. The Rev. Dr. Wardlaw, Mr. Stevens's former tutor, offered the recognition prayer, and delivered an impressive charge to the minister. In the evening the Rev. R. A. Bertram, of Barnstaple, preached to the people, and charged them with their duties to each other and to their pastor. A lady not connected with the above church very kindly has given a silver communion service for its use.

Manchester.—On Tuesday, October 17th, a public tea-meeting was held to welcome the Rev. W. H. Drewett (late of Bognor) as pastor of the Congregational church, Stockport-road, Manchester. Devotional exercises were conducted by the Rev. H. L. Overbury, after which the meeting was addressed by the chairman, Mr. Joseph Thompson, J.P.; Mr. John Lamb, on behalf of the deacons; the newly appointed minister; the Rev. Alexander Thompson, M.A., the Rev. Thomas Willes, Mr. Haughton, and others. About a year ago the friends associated with this interest commenced the erection of a very commodious school-chapel. The building was opened last April, and contains admirable school and class-rooms for 400 scholars, and chapel accommodation for 500 people. The site has been chosen, with great judgment, upon a main thoroughfare in a rapidly growing neighbourhood, and the undertaking has been already justified by largely increased congregations. Land has been secured immediately adjacent for a chapel to seat 1,000 persons, the erection of which will be commenced as soon as the strength of the congregation is equal to the effort. The meeting was largely attended, and of a deeply interesting character, numerous friends from neighbouring churches being present. About 260 sat down to tea.

Openshaw.—The opening of the new Congregational church and schoolroom situated in Lees-street, Higher Openshaw, was celebrated on Saturday evening by a tea-meeting, which took place in the new building. Mr. Henry Lee, who acted as chairman, delivered a brief speech, in which he drew attention to the advantages derivable from an extensive dissemination of the precepts of the Bible. In order to encourage the congregation of the new edifice to help themselves in liquidating their liabilities, he promised to give them the last 50*l.* of the money owing. The new building, of which the memorial stone was laid last April, occupies rather more than half of a plot of land 1,800 square yards in area, which has been purchased subject to a yearly chief rent of 13*l.* It is intended, at some future date, to raise on the remaining portion of this piece of ground a structure to be used solely as a church, and to devote the existing edifice entirely to school purposes. The aggregate cost of the undertaking is about 1,500*l.*, of which 500*l.* has been paid by the Lancashire and Cheshire Chapel Building Association, and 600*l.* by the congregation and its friends. It is expected that the amount yet owing will be paid before the beginning of next year. During the past five years the body of worshippers who assemble in the new church have met for religious purposes in the neighbouring Co-operative Hall. The Rev. James Duthie is minister of the new church.

The Baptist Pastors' Income Augmentation Society has already commenced operations. From a circular issued by the committee, we learn that it seeks to accomplish its mission outside the limits of other cognate funds, but does not admit to beneficiary interest churches, the pastors of which receive less than 60*l.* or more than 120*l.* a year, while it requires a local contribution of 10*l.* as the condition of help. To prevent the admission of unsuitable churches, it is provided by rule "that applications for beneficiary membership be endorsed by the officers of a contributing but non-receiving church." The society proposes to appeal to the whole denomination for an income worthy of its object. "In the year closing Sept. 27, 1871," says the circular referred to, "we assisted fifty-three beneficiary churches, as many pastors receiving an addition of 20*l.* to stipends which, without the aid of the society, would have averaged only 80*l.* These brethren are 'workmen which need not be ashamed.' Thirty-nine of them have been trained in our colleges, and the remaining fourteen are making 'full proof of their ministry.' Already there are signs that the applications for membership during the next twelve months will render the doubling of our income essential to our continued existence. This statement is sent forth in the trustful hope that very many churches will send us not less than 10*l.* in free contributions, thus qualifying themselves to endorse applications for beneficiary membership, and that a yet larger number of friends will send personal subscriptions."

Glasgow.—On Tuesday evening, the 10th October, a public meeting was held in Ewing-place Church, to welcome the Rev. George Stewart, late of Newcastle-on-Tyne, as pastor of the church. There was a large and encouraging attendance. The Rev. David Russell, Glasgow, presided. The Rev. Palmer Grenville, LL.B., Glasgow, read a portion of Scripture, and the Rev. James Troup, Helensburgh, offered prayer. The chairman briefly stated the object of the meeting, and having expressed his gratification at the information he had received from several quarters as to Mr. Stewart's labours and fraternal spirit in his former sphere, offered him, in the name of his ministerial brethren in Glasgow, the right hand of fellowship. Mr. George Gallie, on the part of the deacons, referred to the removal to Liverpool of their late esteemed pastor, the Rev. R. W. Thompson, and to the singular unanimity which pervaded the church in giving the call to Mr. Stewart. Mr. Stewart then gave an interesting statement of the circumstances under which he demitted his last and accepted his present charge, and of the spirit and manner in which he hoped to conduct his ministry in the city. The Rev. H. Batchelor delivered an address on "Preaching the Gospel"; the Rev. J. M. Jarvie, Greenock, "On the Obligations of the Church to Co-operate with their Pastor." The Revs. Messrs. Douglas, Atkinson, and M'Munn, expressed their gratification at the settlement of Mr. Stewart. Among others present were Revs. Messrs. Pritchard, Alex. Craib, and J. McLean. The chairman apologised for the absence of Dr. Pulsford and others on the score of engagements at a distance, and addressed a few pithy remarks to pastor and people. A vote of thanks was accorded to the chairman, and after a closing prayer, the pleasant meeting was brought to a close.

Irish Congregational Union.—The annual meetings of the Congregational Union of Ireland have lately been held in Dublin. The opening sermon was preached in Zion Chapel by the Rev. William Tarbotton, of London, the secretary of the Irish Evangelical Society. The address of the retiring chairman, the Rev. John White, was delivered in York-street Chapel on Wednesday morning, after which the Union met for the discharge of business. The report of the committee told of increase, especially of Ulster, and of sustained effort and quickened life throughout the churches generally. It made special reference to the census return of religious professions, in which beyond all doubt there are so many and such glaring errors, not only in reference to Independents, but also to Presbyterians and others, that the returns are utterly unreliable and all but worthless. The reports on the state of religion excited the deepest interest, and called forth repeated expressions of pleasure. The report of the Ministers' Provident Fund was also of a cheering character. Nearly 2,000*l.* has now been secured, and over three-fourths of this sum has been raised in Ireland, while the expenses of working the fund since its origin have been under five per cent. Considerable time was given to the discussion of the question of chapel debts, there being several cases in which the churches were debarred from progress by heavy obligations incurred in past times. In regard to this question, and also that of education of the ministry, the Union passed unanimous resolutions. The "education question" also occupied the attention of the brethren. In the most unmeasured terms one and all protested against any interference with the national system now productive of so much good, or with the Queen's College, to which the youth of the country are so much indebted; against such interference, at least, as would destroy their non-sectarian character, or through then reintroduce into our country the principle and practice of religious endowments. The Rev. J. B. Wylie, of Kingstown, was appointed chairman for the coming year, and the invitation of the friends in Limerick to meet there in 1872 was accepted.

Gavazzi on Evangelisation in Italy and Ritualism.—The announcement that the Rev. Alexander Gavazzi would deliver an address on Italy, Rome, and the Pope, in the Agricultural Hall on Sunday afternoon, drew together a vast concourse of people. Not many more than half, however, were enabled to gain admission to the hall. The Rev. J. Thain Davidson, the promoter of these services, presided. In the course of an earnest and telling discourse, Gavazzi contrasted the Rome of a few years ago under the dominion of the priesthood, with the Rome of the present day, freed from the incubus of the temporal power of the Pope, the capital of a free and united Italy, and with the Gospel freely circulating without let or hindrance. There were, he said, at present in circulation in Italy over 300,000 copies of the Word of God, all of which had been purchased by the people, there having been up to the present time no gratuitous circulation. So great was the desire of his countrymen to hear the Gospel that if he were supplied with a hundred good evangelisers he would guarantee a hundred evangelical congregations for them in different parts of the country. In Rome alone, between eight and ten thousand Bibles were in circulation, a good proportion of which had been purchased by the Jews inhabiting the Ghetto. In fact, wherever the Gospel was preached in Rome or in the provinces, but more especially in the capital, the people flocked in crowds to hear it, even within earshot of the infallible Pope himself. In the latter part of his address, Gavazzi energetically and earnestly warned Christian Englishmen against the dangers of Popery, which he said had invaded England and threatened the Protestantism of the country. Especially he would warn them against Popery in disguise, which, under the garb of Protestantism, was, he said, surely preparing the way for Romanism. He himself was an ex-priest and an ex-monk, and probably knew more of the iniquitous ways of Rome than all the Protestants of England put together: therefore he would earnestly warn them against that Ritualism in the reformed Church of England which was to England's Protestantism what Judas was to Christ. As they valued their country and the proud position she had attained to since the Reformation, he would adjure them to defend their Protestantism and their Bible from all attacks, whether from within or from without. Notwithstanding the efforts made to prevent it, the closing remarks of Gavazzi denouncing Ritualism in such scathing terms received the applause, again and again repeated, of the vast audience which filled the hall, and more especially was this the case when he earnestly expressed a hope that it might not be said of this country, that as Italy freed herself from the trammels of Popery, England allowed herself to be enveloped in its deadly folds.

Evangelistic Services.—Under the direction of the Evangelisation Committee of the English Presbyterian Presbytery of London, arrangements are being made for a somewhat extended series of evangelistic services during the coming winter. The encouragement given to the effort of last February, and the good results which, it is believed, attended the "Week of Gospel Preaching," seem to call for renewed exertion; and the committee have, with much heartiness and unanimity, completed a programme which covers a large proportion of the metropolitan churches of the Presbytery. The method contemplated for this season embraces services on three consecutive evenings of four successive weeks, and will extend to eight congregations, two of them being included in each week. The meetings will be held on the Tuesday, Wednesday, and Thursday evenings, and will commence on the 28th of November, and terminate on the 21st of December. It is proposed to hold these meetings in the following places of worship:—During one week, in Trinity Church, De Beauvoir-town, and Camberwell; a second week, in Kensington and East India-road; a third week, in Marylebone and St. Pancras; and a fourth week, in Regent-square and Clapton. Such is the plan which has been sketched out by the committee, subject to the acquiescence and convenience of local parties. It has been resolved to invite the co-operation of several ministers of the United Presbyterian Church, and efficient help will be rendered by Mr. Brownlow North and Mr. Grattan Guinness. Unlike the arrangements of last spring, it is part of the proposed plan that the ministers of the eight churches included in the programme should preside at all the meetings in their own places of worship, and that not more than two speakers in addition to the chairman be assigned to each meeting. The congregations of the Presbytery will be invited to special prayer on the week preceding the commencement of these services, for the Divine blessing to rest upon them; and similar efforts to those of last year will be made, by posters and handbills, to make them fully known in the respective districts. Over and above this series of meetings, the services of Mr. Guinness, who is shortly expected in London, will be utilised in several of the churches not included in the programme; that earnest evangelist being already engaged to conduct a week of services in Islington (the Rev. J. Thain Davidson's),

commencing Sabbath, the 29th of this month, and in Stepney (the Rev. William Raitt's), commencing Sabbath, the 12th of November.—*Weekly News.*

Lightcliffe.—A new Congregational chapel was opened on Wednesday at Lightcliffe, near Bradford. The site is a most excellent one, the chapel rising up on a commanding eminence. The chapel, which is early decorated Gothic in style, is built parallel to the Whitehall road, with the entrance front towards the new roadway about to be made from the Lightcliffe station to Bramley-lane. Its elevated position makes it a conspicuous object from the railway and from the principal roadways of the district. The total length of the church is 87 feet, and the width 50 feet, and across the transept 66 feet. The seats will accommodate 500 adults and 70 children. Fronting into the same ground as the church, but at some distance from it, is placed the minister's house, which is finished on the exterior in a similar manner, and in the same style as the church. The building just vacated by the congregation is to be henceforth used as a school. The total expenditure for land, church, house, and school was estimated originally at 8,515*l.*, and through the generosity of several contributors, it is not expected that that estimate will be materially exceeded. The promises received up to the present time amount to 6,400*l.*, leaving rather more than 2,000*l.* yet to be subscribed. At the opening services, on Wednesday afternoon, the Rev. Thomas Binney preached. The church was densely crowded. Mr. Binney took his text from Titus ii. 11. At the conclusion of the service a numerous company assembled for luncheon in the schoolroom. After luncheon the National Anthem was sung. Mr. J. W. Willans having made a brief statement, went on to acknowledge the generous aid which had been given by Sir Titus Salt and the self-sacrifices made by members of the congregation who were of more humble means. They had had only two meetings, and already far more sittings were let than there were in the old building altogether. Mr. Willans concluded by proposing a vote of thanks to the Rev. Mr. Binney, the Revs. Dr. Guthrie, R. Balgarnie, E. Mellor, and Newman Hall, for coming to take part in the opening services. The Rev. J. Rowson seconded the motion. The Rev. T. Binney briefly responded, and a few remarks were also made by Mr. John Crossley. Dr. Guthrie (who preached on Sunday morning), in responding, said that he was surprised to see their new church. Everything that man made, he said, should be as beautiful as possible, for everything that God made was beautiful. If there were no sin there would be nothing in the world but what was beautiful, for men and women who were ugly were made so by sin and not by God. He reminded them that a minister could not live on a fine church, and said that the first thing was to get a capital minister, then give him a capital living, and then get a capital church. Ministers should neither be poor nor rich, and there should be no pecuniary impediment between the finest talent and the pulpit. He was quite content to be poor if his Master willed it, but if He did not require that, why should he be poor? He wanted his brethren to be comfortable, and he had no doubt the pastor of the Lightcliffe Chapel would be so kept. The rev. doctor concluded with a few humorous remarks, after which the Rev. Newman Hall and Dr. Mellor delivered short speeches. In the evening a tea-meeting was held in the school, at the conclusion of which service was held in the new chapel, which was again crowded to excess. The Rev. Newman Hall preached, taking for his text John xiv. 8—"Lord, shew us the Father."

Stockport.—Jubilee Services.—The jubilee services commemorating the founding of Hanover Chapel, fifty years ago, began on Sunday morning week with a sermon from the Rev. James Parsons, of York, from 2 Kings ii. 11, "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven." In the evening the Rev. Alexander Wilson, B.A., the respected pastor of Hanover Chapel, preached an eloquent sermon on the jubilee from Leviticus xxv. 9, coupled with Isaiah lxi. 2. The tea-meeting, which was held in Hanover school on Monday evening, was equally successful with the services of the previous day. About 350 persons were present. The pastor occupied the chair, and many ministers and friends from the town and neighbourhood were present. The chairman, in opening the proceedings, read a history of Hanover Chapel, compiled in 1851 by his predecessor, the late Rev. N. R. Pugsley, and only opened a few days since, and went on to say that Hanover Chapel and schools represented an amount of building that had cost 10,000*l.*, and he thought their brethren in the Church of England ought to take heart when they see outside their own sphere such institutions as that, and all the other similar institutions in Stockport, which had sprung up within the last fifty years, and which were the result of the spontaneous outpourings of Christian hearts, and need not be afraid of the day, if it should come, when the Church of England should be disestablished and disendowed. (Hear, hear.) The Rev. A. Clark, of Stockport, remarked to the young people present their fathers had written the history of the past; it now remained for them to write the history of the next fifty years. The Rev. Watson Smith, who followed, remarked that in the Jewish year of jubilee the debts were remitted, but the Hanover people had paid their debts, and he believed that was a more satisfactory solution of the matter. (Laughter.) The Rev. Jas. Parsons spoke of the many hallowed associations connected with that house of prayer, and recalled the name of dear friends who had gone to their glory and their rest. When he thought of these departed ones he felt as if he were walking among the tombs; and yet what a consolation they had in the fact that, amid all these changes, the Gospel which they preach and believe is all-sufficient and always the same. The Rev. W. Urwick, after a eulogy on the late pastor, said he was glad their jubilee had the opening of a day-school connected with it. Some of their friends seemed to be labouring under a great mistake in not setting to work and throwing open the fine rooms they had in connection with their various chapels, not for sectarian, but for unsectarian education. (Hear, hear.) He was very glad that Stockport was one of the first towns to carry out the provisions of the new Education Act, by forming a school board and adopting the compulsory system, and that they, as a congregation, had the honour of being the first among Congregationalists to take advantage of the terms of the new Act by opening a day-school on unsectarian principles—(applause)—and he hoped their example would be followed by many of their churches in the town and district. The Revs. J. Pywell and Fowler followed, the latter expressing his belief that there were not many men living who had been more instrumental in bringing young men into the Christian ministry than the Rev. James Parsons, of York. (Applause.) Addresses were also given by Mr. Carrington, who represented the oldest trustees and attenders at that place of worship, and Mr. Longton. The doxology was then sung, and the proceedings terminated. The collections at the services on Sunday amounted to 200*l.* 1s. 4d. This sum was increased on Monday evening by an additional subscription of 5*l.*, so that the school is now free from debt. The entire cost of the new schoolroom, with fittings and improved approaches, &c., is upwards of 700*l.*, all of which has been contributed by the congregation during the past twelve months.

Correspondence.

THE GOVERNMENT AND THE NONCONFORMISTS.

To the Editor of the Nonconformist.

Sir,—When I first read the letter of your correspondent "E. E," who, with remarkable *naïveté* and fairness, confesses that he has not the speech which he undertakes to criticise before him, but only writes from memory, I was disposed to reply at some length. But on further reflection I feel that I may safely content myself with a short answer, especially as the course of events has shown that my feelings are extensively shared not only by Nonconformists but by Liberals outside our circle altogether. In fact, I desire no fuller justification of myself than the language of Sir Charles Dilke at the meeting of the Education League:—"If the Liberal party break up it will be from the want of ecclesiastical Liberalism in a Liberal Government." Perhaps "E. E." does not attach the same importance to ecclesiastical Liberalism as I and others do, but he must not be surprised that those who feel that ecclesiastical questions are forcing themselves to the front should decline to support any party, by whatever name it is called, which is not prepared to deal with them on the basis of religious equality. "E. E." is anxious that nothing should be done which might interfere with the success of the Ballot Bill, and tells us after that is carried to "do what seemeth us good." There is in reality but little difference between us. I do not attach the same importance to the ballot as he does. Still, believing that it is essential to the honest exercise of the suffrage by a large class of voters, I hope, and have little doubt, that the session of 1872 will see the adoption of a more complete measure than that of last year. But when that vexed question is settled, what is there in the programme of the Liberal party to command the sympathy of Dissenters if ecclesiastical questions are not to be taken up and treated in the same spirit and on the same principles as carried the disestablishment of the Irish Church? I have no desire to see any extravagant demands made by Nonconformists upon the Government. I am quite aware that there is much to be done before we can expect to see the complete triumph of our principles, but I do feel that we have a right to demand that our friends shall not, when in office, be faithless to the principles they professed when in opposition, and be parties to a violation of those rights which we have so hardly won. We are told that we should be worse under a Tory Government. All I have to say in reply is, that no Tory Ministry could have passed a measure so calculated to build up clerical power, and so contrary to the first principles of religious equality as Mr. Forster's Education Bill. There is one point only among several inaccuracies in "E. E.'s" version of my statements which I think it necessary to notice. I spoke strongly of Mr. Forster, and expressed my determination not to support a candidate who would swell the majority of Mr. Forster. But of Mr. Gladstone I said not a word. I know, of course, that Mr. Gladstone has to accept the responsibility for the acts of his subordinate; but, in face of the fact that, in his speech introducing the latest amendments in the Education Bill, he distinctly said, "We shall sever altogether the tie between the board and the voluntary schools." I cannot believe that Mr. Forster's high-handed policy—a policy which, in its arrogance, seems designed to exasperate Dissenters—has the sympathy of the Prime Minister. At all events, while I hear Tories on every side loud in their praises of Mr. Forster, and as bitter in their condemnation of Mr. Gladstone, I hold myself justified in making the same distinction. I may be foolishly confident, but I confess I still cling to the hope that Mr. Gladstone will yet rectify the unhappy misunderstandings that have arisen between him and a large section of his most enthusiastic supporters, in consequence of Mr. Forster's action. I do not think he is likely to be helped in this by those who give him to understand that, whatever indignity may be inflicted on Dissenters, they will support a Liberal Ministry.

Yours very faithfully,
J. GUINNESS ROGERS.

Clapham.

THE GREAT IRISH DIFFICULTY.

To the Editor of the Nonconformist.

Sir,—Allow me a few remarks on the Irish Education question as supplementary to your leader of last week. The subject was taken up at the conference of the National Education League at Birmingham, but—as is now customary with all such meetings and events, unless, indeed, they occur abroad—what took place has been very meagrely reported in the London dailies. Being interested in the subject, I have read the report in the *Birmingham Daily Post*, which seems to me of great importance and significance.

It is urged by the champions of denominational education in England, ready to catch at the flimsiest argument, that the Irish system is more sectarian than that of England; and, forsooth, Nonconformists are charged with supporting it by the *Watchman*—that wily Wesleyan organ actually making this a plea why English Dissenters are put out of court on the denominational fee question. Where is the proof? Nine out of ten Nonconformists probably believe the Irish system to be more liberal than it really is, and are, I am sure, absolutely ignorant that the plan first set in action by Lord Stanley forty years ago has been from time to time tampered with to meet the views of the Popish hierarchy. Cannot, however, the *Watchman* perceive that the Denominationalists here are to a great extent contending for the same principle as the Roman Catholics there? The difference is that the one body wants to come upon the rates, the other upon the taxes, to teach their sectarian views, free from the control of school boards or Government. This, however, by the way.

Now let us look at the Irish system, which *may* be getting into a denominational groove, but is still so far national that for more than twenty years the Papal hierarchy has been vigorously protesting against it. Imperfect as it is, it appears that 164,667 Protestant and 406,581 Roman Catholic children are at the present moment being educated in mixed schools. Now, if for nearly a generation past the Catholic bishops have been year by year denouncing the "godless" system with so little manifest result as these figures indicate—nay, have laid it down that the advantages of the Sacraments of the Church must be withheld (that is, the terrors of damnation incurred) in the case of all parents who prefer the non-sectarian schools—is it not a reasonable, and, in truth, the *only* conclusion that the opponents of the mixed system are the clergy and not the people? But no mere assertion on this point is needed; for the assistant commissioners from England who have examined the subject have shown that the Irish Roman Catholic laity, the Presbyterians, and the Episcopalians, are in favour of the maintenance of the mixed system, and that its only enemies are the Roman Catholic clergy.

Here we have Ultramontane bishops and priests, who have accepted the Syllabus—which is at war with civilisation, and would hand over the mind of the world to ecclesiastical stagnation; who have swallowed the Infallibility dogma—which makes the Pope, whatever he says or does, the unerring vicegerent of God—unceasingly plotting to subvert an educational system which has worked so well, in order that the people may not slip from their sacerdotal grasp. It is natural to suppose that so monstrous a design would be condemned by English opinion and resisted by English politicians. Yet we find our statesmen of both parties ready, if not to succumb to, to smile upon, this spiritual despotism.

The *late* Government, Mr. Disraeli's—which, as we know, was desperately anxious to gain influence in Ireland with a view to avert disestablishment—endeavoured to propitiate Cardinal Cullen by appointing in 1868 a Royal Commission to inquire into the mixed system of Irish education. How they set about their task is thus told by the Rev. Dr. Wilson, of Limerick, himself a member of the commission:—

Very soon after the commission met, it was discovered that some of its leading and most active members were largely in favour of the demands and principles of the Roman Catholic prelates, who wished for a participation in educational grants for the separate instruction of Catholic children. He declared that the report of the commission, the historical sketch which accompanied it, and the manipulation of the evidence, were unworthy of a Royal Commission. Everything was done that could be done to obtain evidence opposed to the principle of

non-sectarian education, and to exclude evidence in its favour. The very testimony obtained, and betimes wrung out of reluctant witnesses favourable to united education, was refused admission into, and ignored by the English compilers of the report. Irish witnesses, familiar with the working of the system of national education in Ireland, proposed themselves for examination, but were not permitted to appear before the commissioners; whereas witnesses from England, ignorant of its working, and connected with denominational schools, obtained a ready hearing. Englishmen supposed to know the evils of denominational education in their own country, and to approve of a non-sectarian system, were denied a hearing. He protested to the chairman of the commission against the preparation of the draft report on Irish education by the English members of the commission without the sanction of the Irish members, and the placing of sheet after sheet in the hands of the Irish members just as the commissioners were about to enter on the consideration of it, without any opportunity being afforded to examine the evidence given, or to furnish evidence of an opposite character. The expansions and alterations of evidence were of immense extent. He frequently objected to it during the course of the inquiry; and in a letter which he addressed to his colleagues on the 25th of March, 1870, he protested against Volumes 3 and 4 being presented to Parliament, on the ground that they did not contain the evidence as given on oath before the commission. He directed special attention to the evidence of Cardinal Cullen, and challenged a comparison of it, as originally printed, with the published volumes. He requested that the first proof, showing in manuscript the alterations and expansions made by some witnesses, should be preserved for future reference; but no note was taken of his communication. Under the circumstances stated, he declared this commission to be the most partial and one-sided that ever sat. Mr. J. Lowry Whittle showed in his evidence that Ultramontane influence was at work, and that the authority claimed by the cardinal and bishops was not conceded to the Church in any part of the world; and he entreated, in the interest of his fellow Roman Catholics, that the Legislature should not abdicate its functions and make itself a mere registry office of the views of the bishops, "and so help them to hold the country as a nursery of Ultramontane action." Sir Robert Kane, a member of the commission, and a Roman Catholic, in giving his reasons for not signing the report, said, "The overthrow of that system (of united education) is demanded in the interest of a power unfavourable to the maintenance of civil and religious liberty, and can only be conceded, as I believe, by the sacrifice of the true interests of education, of the social harmony and the material progress of the country, and of the legitimate rights of a people living under constitutional rule."

This is what Dr. Wilson said at Birmingham, and he was supported by the Rev. J. S. Porter, who, from his own personal knowledge, declared that the commissioners refused or ignored the evidence opposed to the denominational or ultramontane party. On this report the Government is proposing to legislate in the interests of "religious equality," not so much because they desire the overthrow of the national system, or what remains of it, as from political considerations.

But Cardinal Cullen wants not only a denominational system of education in Ireland—which in principle Mr. Gladstone has accepted—but a Denominational University. That demand has been put forward anew, and with emphasis, by the Irish bishops during the last few days, in the name of the people of Ireland, who, so far as their own practice goes, repudiate the claim. I am not going to weary your readers with a review of the history of this question from Lord Mayo's celebrated letter downwards. Suffice it to say that the leaders on both sides are compromised more or less with the Catholic bishops—that the Government have done their utmost to prevent Mr. Fawcett's liberal measure for throwing open Trinity College, Dublin, from being even debated—and Mr. Gladstone has refused to divulge his policy, beyond the admission that he is not in favour of the public endowment of a Roman Catholic College.

Now it cannot, perhaps, be fairly demanded that Ministers should prematurely reveal their plans in respect either to primary or university education in Ireland. But it is to be remembered that the Premier has responded to the demands of a Roman Catholic deputation on both questions in a very favourable spirit, telling them that they have "a grievance," and encouraging them with the declaration that the principle of "religious equality" must be carried out. And it is further to be noted that the Irish Board are *constantly* making grants for denominational education on the petition of churches and private individuals; thus quietly undermining the national system. Mr. Morrison, M.P., showed at Birmingham how troubled the Government is by the Irish Catholic members, ever on the watch to vote unitedly according to the interests of their Church; and we all know, or at least believe, that the threat of home rule and of half a hundred repeal members is held *in terrorem* over the Government by Cardinal Cullen.

The main point to which, however, I desire to draw attention is, that if the Government had made up their minds to concede the monstrous demands of the Catholic hierarchy, they could not have better prepared the way than by the present development of their English educational policy. What could the Papal representative at Dublin desire better than to see the school boards encouraged by the Education Department to vote moneys out of the rates to enable Catholic and Anglican schools successfully to compete with the board schools, while preserving their entire freedom of action? Is not that an irresistible precedent for Ireland? Dr. Wilson, Mr. Porter, and their friends ask the aid of English Liberals to prevent the subversion of the Irish national system, and to save the youth of Ireland from the servitude and degradation to which the educational policy of Cardinal Cullen would reduce, or in which it would retain them. But alas! the Gladstone administration is paralysing our hands. Denominationalism is triumphant in England—clerical ascendancy in education is accepted by Cabinet Ministers; and it would appear that if the State-Church of England can only be enabled to retain in her hands the monopoly of education by means of taxes and rates, Ireland may, for aught our statesmen care, drift under the abject control of Cardinal Cullen and the Vatican.

Yours, &c.,
A LEAGUER.

THE EDUCATION ACT AND NONCONFORMIST PRINCIPLES.

To the Editor of the Nonconformist.

Sir,—Will you permit me to call attention through your columns to a very serious betrayal of our principles which is taking place in connection with those school board proceedings which are arousing the indignation of Nonconformists throughout the country? I trust there are but few of such cases, but they are exceedingly pernicious. I refer to the practice of the committees of Congregational, or perhaps other Nonconformist day-schools, receiving payment of school fees from the boards for children sent to their schools. We have two or three such instances in this borough; they have received a few shillings each from the school board for the last quarter's tuition. There are gentlemen here who would gladly give them five times the amount if they would act out their principles and refuse such payments. I would respectfully submit to such committees the question, "Are you not selling your birthright for the veriest mess of pottage?" The injury thus done is very great. When the Nonconformist members of the school board attempt to defend their principles on that point upon which it is perhaps clear that, almost literally, the entire Nonconformist body of every section is unanimous, they are reproached by their opponents saying, "Why your own schools receive the fees: how can you oppose others getting them?" It is earnestly to be hoped, for the credit of a great and noble cause, that such examples may speedily be put out of existence.

I remain, Sir, respectfully yours,
WM. WARBURTON.

Salford, October 24, 1871.

THE BAPTIST UNION.

To the Editor of the Nonconformist.

Dear Sir,—As one who takes a deep interest in the Baptist Union, I ask permission to exchange a few thoughts with my brethren on its future through the medium of your columns.

The Union has outgrown the designs of its originators. It was intended to be, and for a long time was, little more than an organisation for the collection and publication of denominational statistics and for transacting the business usually devolving on a committee of privileges. The Revs. C. Stovel, Dr. Steane, J. H. Hinton, and others, who watched over the Union in years gone by, do not appear to have contemplated a future like to the present. We are greatly indebted to these honoured brethren. They did all that was possible to them. "As wise master builders they laid the foundations." To rear and complete the superstructure with equal skill and earnestness is no easy task. But has not the Union attained to a position in which it cannot remain, and from which it must go either backward to what it was, or forward to what it is not? From five hundred to seven hundred ministers and delegates will not meet together every spring and autumn to listen to sermons and speeches, though the preachers and speakers be the best men of the denomination, and simply to assist at even a successful demonstration. There must be real work done, or the session will relapse into the meetings some of us remember, when sixty or seventy met in the library of the Mission House in Moorgate-street.

I find no fault with the sermons or speeches. The are necessary and desirable. None of us would agree to omit such a missionary meeting as the one we attended at Northampton, or such sermons as those we have heard at autumnal gatherings. All business or denominational work would be as bad as none. The spirit needs refreshment, and ministers more than any other class require incitements to personal holiness and Christ-like activities. But these sermons and speeches are not the Union, and are generally arranged for by other than the Union committee. We desiderate not fewer services and meetings, but more denominational work.

It may be urged that the Union renders service in affording opportunities for the discussion of practical topics—that the mission of the Union is to talk and to promote talking. The consideration of the claims of our poorer churches to assistance in providing an honourable maintenance for their pastors issued, for instance, in the establishment of our Sustentation Fund, and it is possible that the discussion on Dr. Green's able and valuable paper will result in such a division of labour between our several colleges as shall secure for us more efficient ministers. Much cannot be said of the prospective advantages of the recent canvassing of the proposal to establish a Court of Appeal. We made little progress in the matter. After six months' notice of the paper, our leaders urged it was "a waste of time" to discuss the question, and the further consideration of it is adjourned for twelve months, with the probability that then it will be again postponed for another year. Why Mr. Platten, of Maze-pond, was not encouraged to say all that was in his heart, and especially why he was apparently repressed, is one of those things which puzzle "A Country Brother." Still there may and doubtless will be some good come from the canvassing of Mr. Pattison's proposal. But cannot the Union work as well as talk?

I see that a committee has been collecting the statistics of the societies which eke out ministers' stipends. Its report was presented to us at Northampton. To what end? Does the Union propose to undertake the management of these societies? Why not? One of them, if not two, perhaps three, owe their origin to the Union. The National Society, which provides for aged and infirm ministers, the society which aids pastors to educate their children, and the Sustentation Fund, might appropriately be under the direction of the Union. So many small societies are undesirable. I always advocated that the Union should manage a Sustentation Fund, from the conviction that a separate organisation would only add to the already large number of committees and officials.

A like remark applies to the British and Irish Missions. These missions exist and are maintained as the contribution of men and means by Baptists towards the evangelisation of Great Britain and Ireland. This is precisely the ground covered by the Union. As the churches have united, could not their confederation be turned to practical account by the Union obtaining from them the funds necessary to our enterprise, and then superintending the expenditure of these funds in the work of the Gospel? We are informed that there are 2,563 Baptist Churches in the United Kingdom, 1,574 of which are in our associations. This latter number may be taken as the constituency of the Union. If the average contributions of these churches to a Union fund was no more than 10*l.*—and, considering the claims of the four objects I have named, it ought to exceed rather than fall short of this sum—we should enjoy an income of 15,740*l.* At present the societies report (I take the figures from the "Handbook," except in the case of the Sustentation Fund):—

British and Irish Missions .	£7,232	16	3
Aged and Infirm Ministers .	2,200	0	0
Board of Education . .	387	0	0
Augmentation Society (1870)	449	11	6
	£10,289	7	9

An increase of fifty per cent., I believe, might be obtained at once, and in a few years it would be easy, with efficient management, to double the amount. *Is there any reason why the Baptist Union of Great Britain and Ireland should not direct the evangelistic and benevolent work of Baptist churches in Great Britain and Ireland?*

Were some such scheme as this adopted, the spring meetings could be devoted as now to foreign missions, with *a meeting* for the advocacy of British and Irish missions; and the autumn meetings to home missions, with *a meeting* for the advocacy of foreign missions. Messages from committee would then be a record of work done, or proposals to do more than heretofore for the extension of the kingdom of Christ and the salvation of perishing souls. We have appointed a committee "to sit upon the constitution of the Union." Will they also take into consideration the work which, with a renewed and invigorated constitution, the Union could and should do?

CHAS. WILLIAMS.

Accrington, Oct. 19, 1871.

THE ESTABLISHED CHURCH IN RURAL DISTRICTS.

To the Editor of the Nonconformist.

Dear Sir,—Your issue of Wednesday last contains the report of a clerical meeting at Nottingham. Amongst the speakers was the Rev. J. C. Ryle. Knowing him so well, my attention was specially directed to his speech. Looking forward to the coming struggle, he said, "He that hath no sword, let him sell his garment and buy one." This I suppose to mean, we should contend with and destroy all opposing forces, the more so if we believe them to be erroneous. This advice I have followed, and if you will allow me a brief space in your columns, I will place before your readers a few things perhaps unknown to some of them. The report of his speech says, "As Christian patriots they should strenuously resist, because an unsectarian system was only another name for a godless and irreligious system which must be offensive to the King of kings." Is Episcopalianism the favoured sect of heaven as well as of England? Again, "If Government ever dissolved the connection between Church and State, he should expect God's heaviest judgment to fall on this realm." I have heard these fears expressed before—during the Irish Church agitation, also before the Education Bill passed—but the judgments do not fall, neither here nor in other countries where it is tried; whence I infer that other notions are entertained above, differing very much from those held by the rev. speaker.

Again I quote from Mr. Ryle's speech:—"As

philanthropists, they should resist for the sake of the poor, who would be the first to suffer; for the voluntary system in the rural districts was an utter failure." Possibly so from his point of view, for there can be but little doubt but that the rev. gentleman speaks very feelingly upon this point; and equally little but that this, with loss of power and *prestige*, is the sting of the whole affair. Who could for a moment suppose that this parish could voluntarily raise him his annual eleven hundred pounds? It has failed thus much. But of the poor, what would they do? There would be the same places of worship for them. Disestablishment does not mean destruction. The Dissenters do not want their property nor their position; they have their own places and ministers to maintain. The poor do not depend upon the Establishment alone for their spiritual help. In this and the adjoining parishes are eight churches and five chapels: you shall find any Sunday more poor people at the five chapels than at the eight churches. These poor people voluntarily *leave* the Church, and voluntarily support their own place, not in a very grand style, it is true, but if it were not for the clubs, schools, soup and blanket system, there would be more of it. Over-much charity always begets a lazy, indifferent, crouching kind of spirit; and in a moderate way many are constrained to do what their conscience entirely disapproves.

Further on the speaker says:—"The people will never demand the overthrow of the Established Church so long as that Church possesses their hearts and affections. The Church will never lose those affections if she will only do her duty, reform her defects, and preach and teach the pure Gospel of Christ." It is a mistake to suppose; and I have shown that the Church has not the affections of the people. You, Sir, could verify this assertion for yourself any day you choose to visit this or any other rural district. Has the Church done her duty and taught the pure Gospel of Christ? We most emphatically deny it, and this is the gravest of our charges. Mr. Ryle is careful not to claim as much, but he insinuates it, which is characteristic of his utterances; he makes assertions and leaves the audience to draw conclusions adverse to his opponents, which, in nine cases out of ten, are as false as in the present instance. No doubt a self-denying and godly clergy would have greatly altered the aspect of the whole matter, but we have not got such a body. Here, I am happy to say, the state of things is exceptional; for it is a great blessing to have so good a man officiating in the parish church. But what of his neighbours? Some are Ritualistic in their tendencies, and of some it requires a large-hearted charity to suppose them Christian.

Now, what is the condition of the poor? The Church of England has had them in hand for the past three hundred years, and they are steeped in sin, ignorance, superstition, and witchcraft; the things they believe in and practise would more than fill this column, and can only be matched by those brought over from the savages in Africa. Sometimes we hear of such pictures as Sir Roundell Palmer drew of sweetness and light being on the increase; I question if there is one in existence. Certainly there is not one in Suffolk that will bear such an appellation. Let them gather a congregation of Churchmen, and call upon a dozen of them to pray, what would be the effect? They ought to be able to do so. You could do that at the despised meeting-house, and find many a man, though poor and uncouth, who has power with God. Therefore I apprehend the poor would not suffer from disestablishment; whilst another case is made out, to prove the truth of your charge in the House of Commons, that "the Established Church has failed in her mission."

Yours respectfully,
VERITAS.

Stradbroke, October 20, 1871.

THE DRINKING HABITS AND DWELLINGS OF THE POOR.

To the Editor of the Nonconformist.

Sir,—Allow me a few words on your paragraph in the *Nonconformist* of Oct. 18 on Dwellings *v.* Drinking. You accept Dr. Rumsey's assertion that bad dwellings are the chief agency in lowering the type of Englishmen. *You* say the dwellings degrade the man, and *then* the man drinks; or that bad dwellings are the root and drinking the branch. *We* say drinking is the root and bad dwellings the branch. Temperance reformers and Permissive Bill men have a fair practical knowledge of the way and the why of social dirt and social huddling; enough, I think, to enable them to affirm the following:—

1. Our poor laws are a perennial encouragement to a dependent and pauperised spirit.

2. Our licensed drinking houses are a perennial source of personal degradation and destitution. The drinking houses and the poor-laws act and react on each other; the drinking houses being by very far the most powerful and the poor-laws their necessary supplement.

Note A. The Government takes the revenue of the drink laws—twenty five millions—and throws the maintenance of the consequent pauperism—eight millions—on the local rates, also an incalculable amount of social suffering on the innocent, and social misery on private benevolence.

Note B. Abstainers do not ask their neighbours to feed their families or to educate them; they are accustomed to do these duties themselves. Nor do they occupy bad dwellings.

3. Practical inquiry will prove that it is drinking and not abstaining persons who occupy the dwellings unfit for human habitation, or a type of family permanently in the slums from this cause. It is the poverty and ignorance caused by drinking which create and maintain the demand for cheap and nasty dwellings and overcrowding.

Note. The writer elicited from Miss Hill, two years ago, at the Bristol Social Science Congress, that the changes effected in the tenantry of Mr. Ruskin's improved dwellings was a change *of* the people not a change *in* the people.

4. Given the present transformation of all our bad dwellings into good ones, our drinking system would quickly reduce them to the old condition. But shut up the drink shops, and our bad dwellings will quickly give place to good ones, except a small fraction, a fraction small enough to come within the scope of private benevolence.

Note.—Our working classes spend sixty millions a year on drink. What child's play it is to talk of private benevolence and a few paltry thousands of pounds coping with the mighty evils wrapped up in this terrible fact!

Sir, we claim to be a Christian people, an enlightened nation. Yet we debauch our people for the purposes of revenue. Can the authorities of a nation be guilty of a more stupendous crime? Yes, we Christian Englishmen are. We are debauching temperate India by the same vile means, and for the same purpose. And for the same wicked purpose we have forced the debauching opium trade upon China at the cannon's mouth. This is the work of the most enlightened Christian nation! God forefend us!

THOMAS WYLES.

THE EDUCATION QUESTION.

To the Editor of the Nonconformist.

Sir,—I have much pleasure in forwarding you a copy of a letter I have received from H. D. Pochin, Esq., late M.P. for Stafford; and, on behalf of the committee of our British schools, request its insertion in your paper, as they consider the progress of education may be materially promoted by its contents being widely circulated.

Yours faithfully,
WILLIAM F. WOOLLEY, Hon. Sec.
Foregate House, Stafford, Oct. 11, 1871.

To W. F. Woolley, Esq., Secretary of the British School Committee, Stafford.

Barn Elms, Barnes, S.W.

My dear Sir,—I have received your note in which you inform me of the reply received from the Committee of Council of Education to your inquiry respecting the extension of your British schools. In that reply they say that an extension upon other premises than you at present occupy will not prevent your receiving annual grants as heretofore. You know quite well the decision of the Stafford school board upon the resolution moved by Mr. Wright, and seconded by myself, to the effect "that no payment should be made by that board for the education of any child, except in schools to be provided by the board, and in such schools no religious education (other than the reading of the Bible) should be given." That resolution was lost by a majority of one,—the minority who voted for it holding as strongly as the majority the necessity there is for religious education to the youth of the country, but firmly believing that if the secular and religious education is entirely separated—given at a different time, and by specially qualified persons in each department—both would be better done.

I know that much may be advanced, and has been advanced, on the other side, and I am free to admit that I and those who think with me are to-day in a minority in Stafford and in the country generally; still, however much we may be in the right, we must accept the decision that Parliament and the country have come to, and take such a course as will enable those who think with us to educate their children in the manner they most approve. That will be a much wiser course than the one which is now being taken up by Mr. Dixon, the member for Birmingham, and his friends, a course which, in my opinion, runs great risk of hindering the progress of education in an important degree.

This brings me to the point of stating what I think we must do in Stafford to meet present requirements. We must extend our British school on such a scale that we shall be able to show to all the superiority of the separate system of education to the combined system promoted by those who think differently from us. With this object in view, I have pleasure in subscribing the sum of 1,000*l.* for the purpose of extending your British schools, so as to meet fully the requirements of your ancient borough.

I am, my dear Sir, yours very truly,
H. D. Pochin.

THE LATE MEETINGS OF THE CONGREGATIONAL UNION.

To the Editor of the Nonconformist.

Sir,—Allow me to wash my hands of the jumble of ungrammatical nonsense said by your paper of to-day to have been delivered by me at Swansea in seconding a resolution at the Thursday Session of the Congregational Union.

I am, yours very truly,
BENJAMIN WAUGH.

Oct. 18, 1871.

*** The report of Mr. Waugh's speech given in our last was copied from the only local paper that gave any report. The following report is given in the *English Independent*:—

The Rev. B. Waugh, in seconding the resolution, said it was anticipative of probable disastrous consequences in Ireland following upon legislation of that character in England. They should mourn over such consequences alike as philanthropists and as patriots. It was quite possible that in the Elementary Education Act for Ireland there would be found a new established church, Popish instead of Protestant, conducting its ministries in schools instead of in separate ecclesiastical buildings. (Hear, hear.) The Irish Church fell because it was simply ridiculous; but the same argument could not apply to the teaching of Roman Catholic children by Roman Catholic priests. He believed Mr. Gladstone to be a man who was emancipating himself painfully and slowly from the traditions of his fathers; but from Mr. Forster they had more to hope than to fear. He was developing the wrong way. But they intended to take a lesson from Mr. Darwin, who said that circumstances had much to do with development, and they intended to change the circumstances if possible. (Cheers and laughter.) They must remember that the constituencies were not quite sound on the question of religious establishments. They had pronounced on the particular case of the Irish Church, but not on the abstract question; and unsophisticated people would be apt to think that if Protestant teaching might be paid for out of the rates in England, Roman Catholic teaching might be paid for out of the rates in Ireland. Until they were consistent in England, and separated the things of Cæsar from the things of God, they had reason to fear that future legislation would set up Romanism in Ireland, that they would be compromised by their own anomalous position. Let them, however, be faithful in the House of Commons and out of it, and in a short time all legislation concerning the promotion of the kingdom of Jesus Christ (which was declared to be "not of this world") would be like the fossil monsters of the past, things which were, but are no more. (Applause.)

BETHNAL-GREEN GOSPEL MISSION.

To the Editor of the Nonconformist.

Sir,—Will you kindly permit me to appeal to your Christian readers on behalf of the above mission, carried on behind Shoreditch Church, which at the present time is in peril of being closed for want of funds? I am sure that all who know anything of the neighbourhood, and are anxious for the spread of the Gospel of the Blessed God, would be deeply grieved at such a result. For upwards of four years, with a small staff of helpers, I have sought, both indoors and in the open-air, to make known the tidings of salvation, with some measure of success. During the greater part of that time, and until the past four weeks, a large ragged school has been carried on, in which from 200 to 300 very poor children have been taught, and a new and commodious hall has been built capable of holding over 400 people; besides which are eight rooms suitable for class-rooms, some of which are now let out to reduce the rent. On this building, which cost 600*l.*, a debt of nearly 200*l.* still remains, and I am applied to for immediate payment; an additional 50*l.* is owing for rent, gas, and other expenses, and being utterly without funds, we have the additional misfortune of being deprived of the use of the gas for our services. I may add I have expended a considerable sum on the mission personally, but cannot help further at present. Having been unable to obtain the co-operation of a responsible committee, the whole burden falls on myself. I therefore earnestly appeal to those who have the ability to help, to assist in unburdening the mission of debt, when we shall hope to prosecute our efforts with more success. The school board, I have reason to hope, will take up the day-school. Our mission is well known to many gentlemen and ministers, among whom are the Revs. F. Tucker and W. Tyler; also the Right Hon. the Earl of Shaftesbury and Mr. J. G. Gent, Secretary of the Ragged School Union, Exeter Hall, Strand, by whom contributions will be thankfully received, or by

Yours respectfully,
W. JARVIS, Hon. Supt.

2, Charles-terrace, Bishop's-row,
Victoria Park, E.

NATIONAL EDUCATION LEAGUE.

The second day's conference of the National Education League was held on Wednesday at the Masonic Hall. Mr. G. Dixon, M.P., presided, and the attendance was again large.

The Rev. Dr. Wilson, of Limerick, one of the deputation from the National Education League for Ireland, read a long and able paper, having special reference to the late Royal Commission for inquiring into the state of primary education in that country. Having been a member of that Commission, Dr. Wilson treated the question from the inside, and his connection with the commission gave the greater weight to the charges which he brought against it of systematic unfairness, of giving undue weight to certain evidence, while refusing to take rebutting evidence which was proffered, and of allowing the evidence of Cardinal Cullen and others to be greatly altered after it had been given on oath.

The Rev. J. Scott Porter, of Belfast, addressed the meeting on the same subject. The question was a most momentous one—whether they were about to witness the subversion of that excellent educational institution which had hitherto been in operation in Ireland under the Commissioners of National Education in Ireland. It was a question which concerned England and Scotland; for if the

denominational system was allowed to triumph over the system which had hitherto prevailed in Ireland, that country would not stand alone in the calamities which would follow. (Hear, hear.) These evils would extend to England, and for many generation to come the government of this country would be handed over to the tender mercies of those whose tender mercies were sometimes cruel. (Hear, hear.) The system of denominational schools being established, and on the petition of churches and private bodies receiving Government assistance, had greatly extended of late. The object of the Irish Education League was to bring back the Irish system to its original object by making it an imperative rule that in instituting new schools the educational wants of the district should alone be considered, and not petitions coming from this church or that church. (Hear, hear.) He appeared before them not as a Nonconformist. (Hear, hear.) There were no Nonconformists in Ireland now. (Prolonged cheering.) He appeared before them as the advocate of the enlightened people of the Church of Rome and of the Presbyterian Churches. The Roman Catholic people had no objection to an unsectarian system. The opposition was carried on by the hierarchy, and they used the weapons of their religion to enforce their views.

Mr. E. Miall, M.P., who was loudly cheered, said: I come here rather to witness than to take part in your proceedings. I now offer you my congratulations on the character of the deliberative proceedings that have taken place yesterday and this morning. You seem to me to have studied this question in its principles and in its details. You have not now to prophesy; you have only to bring forward evidence in order to show what the working of the Elementary Education Act is. The tone of the proceedings suggests to me thoughts which are extremely painful and melancholy in their character. That at this time of day, after household suffrage has produced a representative assembly, with a Liberal Government in power, which has disestablished the Irish Church, and recognised for Ireland and for the colonies—not yet entirely for England and Scotland - the principle of religious equality, it appears to me a most mournful circumstance that the people of England cannot settle the methods and the plans upon which the education of the people shall be conducted. At the commencement of the session before last, when the subject was known to be rife in the minds of all people, there was the grandest opportunity for true patriotic statesmanship that probably will occur once in a century. There was a feeling of trust in those who undertook to shape the course of the nation with regard to this question, that they would discover the greatness of the occasion, and that in whatever they did, throwing aside all mere temporary and party purposes, they would be able to work up to that one idea. Our disappointment has been not only extreme, it has been perfect. (Hear, hear.) We see passed by us an opportunity which we thought we might avail ourselves of, for elevating the whole tone of mind and intellect and morals among the people of this country by means of education. (Hear.) Well, it is of no use now to pour lamentations over the past; it would not be quite decorous in me to launch out denunciations of those who have missed the opportunity. What I do say is this, that we have now a new duty imposed upon us, by the new circumstances in which we are placed—(Hear)—and I hope that if we are disappointed again in the result of the course we intend to pursue, we shall be manly enough to take the blame to ourselves. ("Hear, hear," cheers, and laughter.) Two things I think that we should insist upon; first, that our system of national education shall be free from all those provisions of the present Act which give to it a denominational aspect; and, secondly, that everything which is done with money taken from the pockets of the ratepayers shall be placed fairly under the control of the ratepayers. As to the first question, I need say very little. I am, like the gentleman who preceded me—no, not like him; I am a Nonconformist—(laughter)—in a country where, unhappily, Nonconformity still exists; but I should be ashamed of myself if I could not view this question apart altogether from my Nonconformity. (Hear.) I desire to treat it as a question for Englishmen. (Hear.) I desire to exercise my thought, my feeling, my rights, merely in my capacity as an Englishman, upon this question; and I say that, without any reference whatever either to my theological or my ecclesiastical convictions, I have a right to feel utter disappointment and discouragement that the course which has been pursued with reference to the education of the people of this country has been allowed to wander into a denominational groove. (Hear, hear.) If there had been one thing more than another we ought to have insisted on in regard to this matter, that we ought to have cherished as a fond hope, that we were utterly unable to surrender, it should have been that the people of England, in the education we were about to give them, should grow up together without those social and ecclesiastical distinctions which tend to break into separate fragments all portions of the British community. (Hear, hear.) There is nothing so mean and contemptible in English society as the bitter sectarianism which characterises it. (Hear, hear.) There is nothing meaner or more contemptible in the policy of any statesman than that it should be a policy to increase and intensify that sectarianism. (Cheers.) There is nothing worthier of the efforts of true Radicals than to put an end, if possible, to whatever causes may exist, which go to preserve our sectarian separations. (Cheers.) Men, undoubtedly, will have their thoughts, and they will maintain them, as they should. I blame no man for the religious opinions which he holds—(Hear)—to his own Master he stands or falls. But when his religious convictions and opinions are imposed upon the conscience, or even the convenience, of his fellow-men, he is going beyond anything that is prompted by true Christianity, and is assuming to himself, as far as he can assume to himself, the character, I was going to say, of a priest. We want this, as far as possible, banished from English society, and the chance of doing so, not directly, but gradually, by the training of our children in a common system, with true respect for their religious convictions, but the obtrusion of none of those convictions upon others. The opportunity of doing so was given to us, and is gone. Now, I am certain the League will make this point one of the main points after which they will strive—Hear, hear)—because it is all nonsense talking about giving a system a fair trial when we know whither the system is going. (Hear, hear.) I believe in principles—(Hear, hear)—and if wrong principles are adopted, I don't care whether the trial be for ten minutes or for a hundred years, the system must go wrong which is not based upon right and true principles. (Hear.) If, in tunnelling through the Alps, you find the direction in which you are going on one side will not exactly meet the tunnel on the other, it is folly to ask you to give it a further trial. (Cheers.) We know where this system that is embodied in the Act of Parliament is going, and we know where our principles would bring us if those principles were thoroughly carried into effect; and we know quite well, that however well you may be driving in the one way or the other, the two will never meet and concur. (Hear, hear.) Therefore, the less waste of time, of energy, of strength, and of means, the better. Let us alter this system before its gets completely intertwined with the prejudices and the tastes of the people. Let us bring all the strength we can collect to bear on the destruction of this system of sectarianism while there is any real and true feeling on the matter left. Ten years hence you may be all so deteriorated by your compromises that there may be no hope for the moral elevation of the people; and therefore, with more heartiness than ever, I give my hand to the National Education League, in order that we may strive together as far as we can to obtain the removal of that blot upon the Elementary Education Act, which, the longer it exists, the more likely it is to corrupt our tastes, our habits, and our purposes. There is only one other point I wish to bring out, and that is, that municipal bodies should keep control over the money they contribute. That is the one great principle upon which our constitution is based. (Hear, hear.) We profess that taxation and representation should go hand-in-hand. We wish that that should be observed in small as well as in national matters. (Hear.) But certainly, with regard to the education of the people, we must see to it that we do not pay our money to those who are beyond management and control. (Hear, hear.) Very respectable persons I have no doubt they are—(oh!)—men whose motives may be as good as our own; men whose zeal certainly has been backed, in many instances, by serious self-sacrifices—(cheers)—men who are worthy of all praise for having taken up the question when it was comparatively under a shade. But whatever may be the respectability of these men, and whatever may be the zeal and self-sacrifice with which they aim to carry out their purposes, we should be more content if they would do so with the money which they themselves contribute—(Hear, hear)—or with any money that they can persuade us to contribute—(laughter)—than with the money which they take from our pockets by the force of law. (Hear.) Every Englishman feels that when coin is abstracted from his pocket by Governmental force, he has a right to follow it—(cheers and laughter)—to see what is done with it, and, so far as his individual voice can effect it, to modify the application of it in order to suit his own views. And this great constitutional principle is set aside, I won't say surreptitiously, by the Act, because I don't know whether any of us very fully foresaw what the words which were employed in the Act would tend to—but set aside effectually; and not only so, but this diversion from what I may call constitutional spirit and law has not only appeared in the Act of Parliament, but has been enforced by the Education Department. And here I must give expression again to my great disappointment. I remember saying something in the House of Commons on the third reading of the bill—(cheers), for which I got a rebuke—(laughter and cheers)—that ought to have done me more good than it did. (Laughter.) And I remember hastily passing away from that which seemed to me somewhat severe in my own remarks, to observe that the Act would depend very much on the spirit in which it was worked. I believe that the Act might have been worked far more noiselessly, uncreakingly, and efficiently than it has been. (Cheers.) I would attribute no special design to those who have the direction of its working; but I would say that, so far as they have gone hitherto, they have failed altogether to fulfil the expectations that I cherished with regard to it. (Hear, hear.) It is not only this, there is another Act, the Endowed Schools Act—(Hear, hear)—which those who were appointed to carry it into effect are evidently intending, if possible, to turn into a denominational channel. (Hear, hear.) It is quite time that we stood up now as Englishmen and said, "We have had enough of this in the past. (Cheers.) We shall carefully avoid any rough and violent proceedings with a view to overturn institutions that come from the past, and are characterised by this sectarianism of spirit, but we won't have new institutions. (Hear.) What was done in the 15th century ought not to be repeated in the 19th century. What was excusable then is inexcusable now." (Cheers.) For my own part, I do wonder that so many well-educated gentlemen of England should think it worth their while, whether they be of the laity or whether they be of the clergy of the Church of England, or of any other Church, so to spoil a great experiment, intended to elevate and to cultivate the minds of the people of this country, as to cast it under the feet of sectarianism, which sectarianism must very soon be swept away altogether. They are a majority now—or they seem to be a majority. (Laughter.) They are a majority in power, they are a majority in Parliament, they may be (but I doubt it) a majority among the people—(Hear)—but whether they be so or whether they be not, do they imagine that by any evasive, illusory, or ingenious manipulations of Acts of Parliament, they can ever get rid of that one living principle which is diffusing itself through the hearts of English people, wherever they are, in any part of the world—the principle of religious equality? (Cheers.) They may trample upon it, but it will never die—(Hear)—and that very principle, if it be treated ignominiously and cast out as an evil spirit, will return with tenfold power to grapple with their various sectarian institutions, not to break them to pieces, but to expel the sectarianism that is concealed in them. (Cheers.)

Mr. Walter Morrison, M.P., Plymouth, next addressed the meeting on the question of Irish education, expressing himself as entirely opposed to the course which the Government had taken and seemed inclined to take on the subject. He gave an account of the position of Trinity College, Dublin, in relation to unsectarian education. Mr. Morrison gave great satisfaction by announcing that Mr. Fawcett's bill would be reintroduced very early in next session, and be pushed to a second division as early as possible. He had found last year none but official Liberals who were not ready to admit that the bill ought to pass.

Mr. Y. H. Burgess, J.P., Dungannon, as a Disestablished Irish Churchman, gave his hearty support to the objects of the League.

The Rev. R. Craig, of Glasgow, a deputation from the Scotch Education League, read a letter on the subject of the attitude of religious parties in Scotland, in which he reprobated the time-serving policy of the Presbyterians, which must logically lead to the educational endowment of the Roman Catholic Church in Ireland.

Professor Nichol, from the Scotch Education League, and the Rev. H. W. Holland, next spoke; and a vote of thanks was passed to the Irish and Scotch deputations. This concluded the morning sitting.

In the afternoon, Sir C. Dilke, Bart., M.P., read a paper, advocating free education. Mr. Jesse Collings, the hon. secretary of the League, also read a paper on the same subject, in which he combated various objections that were made to the free-school system.

The Rev. W. Best, who appeared as a representative of the Liberal Association of Leeds, next addressed the meeting. He said that the Liberal party of Leeds was most earnestly and thoroughly with the League. (Applause.)

Mr. George Potter, of London, read a paper on education from the working-man's standpoint. One manifest consequence of sectarian systems was not so much to extend as to limit instruction. Two descriptions of schools, most largely supported with public money, might be named, in which the educational results are lowest. That which should be supreme is made secondary; and the chief aim could not be so well secured if that which should be secondary were treated as chief. And this for two reasons. Not only because of the shortened time given to real and general learning, but also because of the felt distrust lest too much knowledge of a universal kind should indispose to the reception and retention of sectarian ideas. To make the education free to one portion, while another portion paid school-pence, would be to convert the school rate into a poor-rate, and would put the non-paying into the invidious position of being paupers as compared with those who paid. (Hear, hear.) The difficulty of persuading parents to send their children to school was so great that nothing less than compulsion would remedy the evil; and they could not at the same time compel parents to send their children and to pay for their instruction. ("Hear, hear," and applause.)

Mr. W. Binns, Birkenhead, said the Act did not give school boards the same liberty with regard to the establishment of free schools as it did in other matters. In the very case in which the boards ought to be compelled to go right, they were permitted, and by being permitted, they were encouraged to go wrong. (Hear, hear.) What they could do with regard to free schools was this. They could go with bated breath to the Education Department, and say that it seemed to them that such and such a locality was so poor that a free school ought to be established in it; and the probability would be that after the boards had gone to the department in this modest fashion, the reply would be, "We can't grant the permission, because if we did, no doubt it would injure the denominational schools by unfair competition." Mr. Forster seemed to forget that it was no light matter to go and stamp

any particular neighbourhood as a place which required a free school. (Hear, hear.) What they ought to have were free schools established in every town throughout the country. They could not single out different persons for free education without at the same time pauperising them to a considerable extent. (Hear, hear.) He considered that the Government had been guilty of one of the most unparalleled acts of treachery ever known in legislation.

After some remarks from Mr. Gould (Norwich), who contended amongst other things that they ought to have a uniform system of national unsectarian education for England, Scotland, and Ireland, the meeting was addressed by Mr. Cremer (London), who gave some details of the action taken by the Workmen's Auxiliary of the London branch. They were getting a memorial, numerously signed, to present at the next meeting of the London School Board, praying that the Board would not pay public money to denominational schools.

Mr. Haslam (Leeds) thought there was a glorious future before the League, since its platform was unsectarian education.

Dr. Lunge (South Shields) said he was a member of one of those school boards which had incurred the displeasure of the Education Department. In the first division they rejected the proposal to pay fees to denominational schools by six to two. When the Education Department snubbed them, and told them to reconsider it, they affirmed the previous vote by eight to two. It was not only Nonconformists who made this opposition. In the case he had referred to two Churchmen voted with the majority. The conduct of the Education Department warranted the use of the strongest expressions. Having used the discretion which was given them by the Act, which had become law, they were rebuked by the Education Department. Having lived in Prussia very many years, he could say that there, in his native country, under the paternal system, such a thing would not have been done. (Hear, hear.)

The Rev. A. Steinthal (Manchester) contended that the free school system, as it stood at present, would have a pauperising effect. The parents had to appear before a school board and compietely unveil all their domestic affairs, in order not to have to pay a fee of 2d. or 3d. This must have a pauperising effect.

A vote of thanks was cordially passed to Mr. George Dixon, M.P., for presiding. Mr. Dixon, in acknowledging it, announced that Sir Charles Dilke, who had hitherto been a subscriber of 10*l.* per annum, had intimated his intention of subscribing 100*l.* (Applause.)

The business of the annual meeting was concluded shortly after five o'clock. A full report of the proceedings will be found in another part of our paper. A very numerously attended conversazione, given by the Mayor, was held at the Town Hall in the evening.

Speaking of the conference, the correspondent of the *Daily News* says :—

It is impossible to look back over the meetings of the last two days without seeing that what the people who have attended them mean is—a new agitation. The League has taken a fresh lease of life, and received a large accession of energy. Birmingham is well fitted to be the head-quarters of the movement. It is an admirable place to visit. It is easy to get at, and very hospitable when one gets there. The meetings have given immense satisfaction to the officers of the League. They do not anticipate any sudden success, but they have a definite policy, and are resolved to carry it out.

THE EDUCATION ACT.

THE LONDON SCHOOL BOARD AND THE NONCONFORMIST MEMORIAL.

The discussion of the question of the payment of the fees of indigent children in denominational schools commences at the London School Board this afternoon. Prior to the debate, which will be continued day by day till concluded, and will probably not terminate till Friday, the board will receive a deputation from the London Nonconformists, headed by Mr. Gilpin, M.P., to protest against the payment of such fees. The memorial is signed by between 400 and 500 influential laymen and ministers, including the following :—

Charles Gilpin, M.P., Henry Richard, M.P., Andrew Lusk, M.P., Charles W. Dilke, Bart., M.P., Sydney H. Waterlow, Kt., James Heywood, James Spicer, Angus A. Croll, J. Kemp Welch, Benjamin Scott, Travers Buxton, J. Doulton, George Frederick White, W. H. Michael, Henry Spicer, W. R. Spicer, Henry Wright, J.P., Joseph Craven, L. M. Aspland, LL.D., Samuel Sharpe, J. B. Cockerell, Andrew Leslie, Sydney J. Cockerell, Wm. Shaen, M.A., J. Ebenezer Saunders, Thos. D. Galpin, W. B. Cheadle, M.A., M.D., John M. Courtauld, John Warren, LL.B., J. Baxter Langley, LL.D., M.R.C.S., Henry Devitt, Sargood, Son, and Co., Henry Vincent, F. J. Horniman, W. H. Willans, Samuel Manning, LL.D., Stafford Allen, Smith Harrison, H. R. Ellington, Henry Gover, Henry Mason, Daniel Pratt, Henry John Preston, R. Russell Maynard, J. Frith Bottomley, Andrew Dunn, Thomas T. Curwen, James Haycroft, S. R. Pattison, Cornelius Varley, Frank Devitt, R. R. Glover, John Benham, Matthias Medwin, Joseph Mead, P. W. Clayden, James Benham, Robert Warton, William Goodman, John Templeton, Jeremiah Smith and Co., Wm. Malleson, John Southgate, J. H. Pontifex, Thomas Bosher, Rd. Bartram, James Clarke, J. R. Robinson, Jas. Sangster, Alfred W. Haggis, Henry Varley, Alex. Liddle, J. Carvell Williams, George Unwin, John Bennett, Walter M. Hitchcock, James Townley, H. W. Davison, H. M. Heath, Charles Walton, J. Bromhall, Alfred S. Bowser, Henry Spalding, Robert Waters, George Long, J. W. Buckley, John Rains; the Revs. Alexander Raleigh, D.D., C. H. Spurgeon, William Brock, D.D., John Edmond, D.D., J. C. Harrison, Francis Tucker, B.A., William Landels, D.D., J. Macfarlane, LL.D., J. Mullens, D.D., A. Hannay, J. G. Rogers, B.A., Samuel Newth, M.A., John Kennedy, M.A., Thomas Aveling, Benjamin Davies, LL.D., R. Ferguson, D.D., Mark Wilks, S. H. Booth, John Pillans, William Roberts, James MacPherson, Robert Ashton, Clement Dukes, A. M'Millan, Frank Soden, Samuel Green, W. P. Tiddy, Edward White, John Gill, T. Vincent Tymms, R. B. Lewis, William Tyler, W. Leask, D.D., J. McWhirter, R. Spears, Ll. D. Bevan, G. M. Murphy, William Braden, Walter Morison, M.A., J. S. Morris, William Knibb Lea, William Marshall, &c.

The Kidderminster School Board has framed a code of bye-laws in which power is taken to compel every child in the borough, between five and thirteen years of age, to attend school, without making any provision at all for the gratuitous education of the children of indigent parents.

On Monday a special meeting of the Dewsbury School Board was held, when a supplementary report, prepared by a special committee and exhibiting the requirements of the borough in reference to rate-aided schools under the supervision of the board, was agreed to and ordered to be sent to the Education Department. The board ask for power to erect school premises at three different places in the borough to accommodate in the whole 1,700 children. The friends of denominational teaching, who are in a minority on the board, did not attend the meeting, though they knew a report was to be brought up and committed.

The Liverpool School Board has resolved to take proceedings against parents who, without reasonable excuse, obstinately refuse to send their children to school. It is proposed, in the first instance, to deal only with flagrant cases in the hope of conveying a sufficient warning to others. Before putting the compulsory powers into operation, the board intend to take especial care to ascertain that the parents whom they bring before the magistrates are possessed of means to enable them to pay for the education of their children, and also that the locality affords ample school accommodation. To guard against any misuse of the power given to the board, parents suspected of wilful negligence will be allowed a full opportunity of explaining their conduct.

Fees to Denominational Schools.—A meeting of the Workmen's Auxiliary to the National Education League was held last Friday evening at their rooms, Buckingham-street, when the chair was taken by Mr. Lucraft. The chairman said the object of the meeting was to consider the best means to be taken to enforce compulsory education, and to oppose the payment of fees by the London School Board to denominational schools, and also to receive the report of the deputation appointed to the National Education League Conference at Birmingham. Messrs. Cremer, Britten, and Galbraith, the deputation who visited the conference, stated that at the conference there was a strong determination manifested by most of the speakers to make education unsectarian and compulsory, and that so strong was the feeling that when any of the speakers declared their intention to press it upon their Parliamentary representatives, even at the cost of the Liberal party, the sentiment was loudly cheered. The secretary (Mr. Cremer) reported that the memorial to the London School Board, to be presented on Wednesday next, was being very largely signed.

Court, Official, and Personal News.

Arrangements had been made for the return of the Court to Windsor Castle about the 3rd of next month, but the continued indisposition of the Queen will probably delay the Royal departure from Balmoral for a month from the present time. According to accounts received from Her Majesty's Highland residence, the health of the Queen is in such a condition that the pages have ceased for the present their personal attendance, and Her Majesty is waited on by the Royal dressers solely. Her Majesty, however, continues to take frequent drives. One day last week the Queen gave a ball to the tenants and servants on the Balmoral, Abergeldie, and Birkhall estates, and was able to be present at it for a short time, although, owing to much suffering, Her Majesty was obliged to be carried into the room in an invalid chair. Her Majesty is still unable to join the family circle at meals, or to take walking exercise.

The Duke of Edinburgh has returned to town from Floors Castle, and Prince Arthur is visiting his sister and the Marquis of Lorne at Inverary Castle.

The first Cabinet Council of the season was held in Downing-street on Saturday, when the whole of the Ministers were present.

The Earl of Shaftesbury and family have gone to Cannes.

The *Telegraph* states that the new title of Lord Dufferin will be Earl of Carlingford; that of Sir Frederick Rogers will be Baron Blacford.

Mr. Charles Babbage, the well-known mathematician, has died in the seventy-ninth year of his age. He was the author of the celebrated "Calculating Machine."

Mr. D. D. Home, the well-known spiritualist, was married on Tuesday last week to the youngest daughter of His Excellency the late Hon. Basil de Gloumetine, Councillor of State to the Emperor of Russia. By this, Mr. Home is evidently not a believer in spiritual wives.

The Duke of Edinburgh dined with the Prince and Princess of Wales at Marlborough House on Monday.

The Prince of Wales has received the Order of the Southern Cross from the Emperor of Brazil.

It is said that Mr. Ruskin will be nominated by the Liberals as their candidate for the Rectorship of Glasgow University.

The Home Secretary has replied in the negative to the Phœnix-park memorial for the release of the remaining Fenian prisoners.

We learn with regret that Sir Roderick Murchison died on Sunday evening, at half-past eight, at his residence in Belgrave-square. He had been tolerably well until last Thursday, when he caught a cold, from the effects of which he never recovered. Sir Roderick was born at Tarradale, in Rossshire, on February 19th, 1792. He was therefore nearly eighty years of age. Having pursued his studies for a few months at the University of Edinburgh, he obtained a commission in the army in 1807, and, joining his regiment the following year, served in the 36th Foot with the army in Spain and Portugal under Lord Wellington, afterwards on the staff of his uncle, General Sir Alexauder Mackenzie, and lastly as captain in the 6th Dragoons. He took an active part in several of the most important battles in the war, and earned the reputation of a brave and able officer. He began his geological researches systematically about the year 1830, and in 1849 he received the Copley medal from the Royal Society, in recognition of his having established the Silurian system in geology. His best known work—"Siluria; or the History of the oldest known Rocks containing Organic Remains, with a Brief Sketch of the Distribution of Gold over the Earth"—was published in 1854. Sir Roderick, having acted for five years as secretary of the Geological Society, became president of that body in 1831-32, and again in 1842-43. In 1844 he was elected president of the Royal Geographical Society, was re-elected in the following year, and again in 1852 and in 1856. He has held the presidential chair in that society down almost to the present time, having been succeeded only a few months ago by Sir Henry Rawlinson.

Postscript.

Wednesday, Oct. 25, 1871.

LATEST FOREIGN NEWS.

The majority of the Presidents of the Councils-General, whose elections have been ascertained up to the present, are known to be favourable to the Government.

The Duc d'Aumale has been elected President of the Council-General in the Department of the Oise by 22 against 13 votes. The speeches of the Presidents in the new Councils-General were mostly confined to local affairs.

M. Léon Say proposes to entertain the Lord Mayor of London at a return banquet in Paris on the 29th November.

A complete understanding exists between France and Italy relative to the transfer of the French Legation to Rome. M. Thiers only awaits the reopening of the Assembly to announce that arrangements in this respect have been concluded; until then there will be no change in the French diplomatic staff in Italy.

The Primates of Hungary and Austria, Archbishops Simor and Prince Schwarzenberg, have had an interview to deliberate upon a common course of action to be taken against the "Old Catholics." Monsignor Simor urged the excommunication of Professor von Schulte.

Baron de Itajupá has, under the authority of the Treaty of Washington, been appointed Brazilian arbitrator for the settlement of the Alabama claims. This appointment will complete the tribunal of arbitration.

The Church Conference at Cambridge.—The first of a series of conferences between the Bishop of Ely and his clergy was opened yesterday at Cambridge. The right rev. prelate, in his opening address, spoke of the general expectation that great and important political changes were pending; and, in allusion to the agitation for the disestablishment of the Church, he predicted that, if it succeeded, the power which would sweep it away must inevitably destroy all other institutions.

MARK-LANE.—THIS DAY.

Very little animation was apparent in the grain trade here to-day. The supplies of English wheat were fair, while those from abroad were large. Transactions in all descriptions were restricted, but for choice samples previous rates were realised. Barley was steady both in value and demand. Malt was in better request at former rates. There were good supplies of oats, which changed hands to a fair extent at Monday's currencies. Beans and peas were steady, but not active. Flour ruled dull, at prices tending towards reduction.

ARRIVALS.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	1,130	1,420	630	—	—
Irish	—	—	—	—	—
Foreign	20,670	8,910	—	8,930	640 sks.

HERTFORDSHIRE CONGREGATIONAL ASSOCIATION.

At the ANNUAL MEETING of PASTORS and DELEGATES, held at Finchley, Tuesday, October 17th, the following resolution on the policy and administration of the Elementary Education Act was adopted with one dissentient—moved by the Rev. W. Cuthbertson, B.A., of Bishop Stortford, seconded by the Rev. S. B. Driver, of Hitchin:—

"That this Association, while gratefully acknowledging the distinguished service of the present Cabinet in the disestablishment of the Irish Church, and in the Abolition of Tests in the English Universities, feels it an imperative duty to protest in the strongest possible manner against points in the policy and administration of their Elementary Education Act. Especially would it take exception to the 25th Clause in that Act, which gives power to local boards to pay fees to denominational schools, where practically any religious creed may be inculcated, and in the management of which the ratepayers will have no control. The members of this Association strongly dissent from any legislation upon this important question which does not point towards a complete scheme of National education, and they would earnestly request their friends throughout the county to consider what political action should be taken to ensure, as far as county influence can, a revision of the Act in accordance with the views expressed in this resolution."

D. DAVIES, B.A., Chairman.
THOMAS HILL, Secretary.

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The Nonconformist.

WEDNESDAY, OCTOBER 25, 1871.

SUMMARY.

THE Franco-German Conventions have been ratified, but are not quite so favourable to France as had been supposed. The six departments, which are to be evacuated by the Germans on condition that the fourth twenty million sterling is paid in fortnightly instalments commencing with Jan. 15, are not to be occupied in force by France till the whole of that money is handed over. It is to be neutral territory for the time being, but President Thiers will escape the obligation of maintaining a German army, beyond the 50,000 men who remain in Champagne till all the conditions of the Treaty of Peace are carried out. Meanwhile, Paris is passing through a severe monetary crisis, owing to the revival of speculation and the scarcity of the metal currency. The recent election of Councils-General has brought out a manifesto from M. Gambetta, who considers the vote of the country essentially political—a protest against Monarchical intrigues, and a warning to the Versailles Assembly, and believes that henceforth provisional and equivocal Republicans must give place to real ones. A report that the French Government have decided that there shall be no executions in connection with the late Paris rebellion, and that the rank and file of the Communist prisoners are to be pardoned, needs confirmation, but evidently President Thiers is favourable to a policy of clemency.

Though the Imperialist papers in Paris make a great stir, the fear of any Bonapartist reaction in France has subsided. The ex-Emperor was interviewed at Chislehurst on Sunday, and the substance of his remarks was given by authority in the *Times*. The gist of his observations is that he resolutely discourages all intrigues and plots on behalf of his dynasty, holding as "most culpable" any persons who should seek to foment trouble for the advancement of their personal interests at a time when France needs repose. He relies upon a "moral reaction" in favour of the Empire, but to attempt to overthrow the present *régime* would be a "bad action." At the same time Napoleon III. regards his rights as still intact, "and so long as the people shall not have been regularly consulted, no decision of the Chamber can prevent me from being the legitimate Sovereign of France." But why should France be required to express her decision only by means of a *plébiscite*, which is simply a cunning Napoleonic invention? The ex-Emperor is far more damaged by the new disclosures of Prince Bismark relative to his designs on Belgium, which have been published at Berlin in reply to Count Benedetti, than by the intrigues of his partisans in France. Had his late Ambassador to Prussia been aware that so many French documents refuting his statements existed in the archives of the Berlin Foreign Office, he would probably have hesitated to publish his elaborate but one-sided defence.

The serious constitutional crisis in Austria is not yet over. For many days past Count von Beust, with the Hungarian Premier, and the members of the Hohenwart Ministry have been deliberating with the Emperor on the terms of the reply to be given to the address of the Bohemian Diet. It seems that the Vienna Government, unknown to Counts Beust and Andrassy, have held out hopes that rights equivalent to those enjoyed by the Hungarians will be conceded to the Czechs. The German population is in a state of excited indignation, and the Hungarians are also dissatisfied at the prospect. Count Hohenwart and the Bohemian Diet are backed up by the feudal party and Ultramontanes, who desire a return to old times, and especially the restoration of the authority of the Papal Church. Some compromise is probable—for it is certain that the concession of the Bohemian demands for Federalism would shake the Austrian Empire to its foundations.

Two more Cabinet Ministers have been delivering addresses during the week—Earl Granville in opening the new Reform Club at Manchester, and Mr. Chichester Fortescue, who is ready fully to carry out denominational education in Ireland, and is amused at the demands made for unsectarian religious teaching in all schools, aided by public money, and for the protection of the national system of education in Ireland, "where sectarian teaching is almost unknown." If sectarian teaching is unknown in Ireland, what means the manifesto of the Catholic hierarchy? Professor Fawcett has been speaking at Salisbury, and has thanked the House of Lords for throwing out an imperfect Ballot Bill and thus enabling the Commons to reconsider the subject. Mr. Rylands, in addressing his constituents at Warrington, held out hopes that Mr. Lowe will next session be able to introduce a brilliant budget. "On the best information" he declares that a reduction of expenditure to the extent of "some millions" may be expected. There must be room for retrenchment—for, as the hon. member pointed out, we are now spending on the army alone within one million a year, what sufficed, under the Wellington-Peel Administration of 1830, to pay for the whole of the public services, military and civil!

Fresh light has been thrown on "The New Social Movement," which reduces it to small proportions. It is now authoritatively stated that early in the summer Mr. Scott Russell, as the mouthpiece of the council of working men, laid before certain Conservative peers and statesmen a proposal for co-operation "in measures calculated to remove the disadvantages which affect the well-being of the working class." In reply, Lords Salisbury, Carnarvon, Lichfield, Sandon, Manners, Sir J. Pakington, Sir S. Northcote, and Mr. Hardy drew up a "memorandum" recognising "the national necessity of a hearty good feeling between the different classes of society," promising "to give an attentive consideration to the measures which may hereafter submitted by them to our judgment," but declining to become parties "to any legislation which we do not believe to be consistent with the real interests of all classes." The signers of the "memorandum" add:—"We must reserve to ourselves the most unfettered discretion in the selection of objects and in the modification or rejection of measures proposed to us for consideration; and we must hold ourselves free, either collectively or individually, to retire from the task to which we have been invited whenever we may be of opinion that our assistance is not likely to be for the advantage of the public or satisfactory to ourselves." We are not informed whether the "seven points" of the new People's Charter were actually laid before these statesmen, or at least whether they pronounced judgment on them. Mr. Odger and his friends declare that the new alliance is "all bosh," having for its object to damage Mr. Gladstone, and that the "points" are vague and may mean anything or nothing. The working men who have entered upon these negotiations would do well to ponder the wise remarks of Professor Fawcett at Salisbury in speaking on the subject:—"He was as anxious for great social reforms to be carried out as anyone; and if it were only a question of a few millions being voted by the State, he would be the first man to propose to vote them; but the real question was whether every million given in that way would not greatly retard the social amelioration of the poor, and teach the poor to rely upon State patronage. There was only one way by which to lift the poor up from the misery that oppressed them, and that was by teaching them to rely upon their own efforts, and to reverse the policy that had been pursued in the past, which was the opprobrium of our poor-law system, by which the most was done for those who made no effort to help themselves and the very least was done to help those who were struggling to help themselves."

EARL GRANVILLE AT MANCHESTER.

THE Manchester Liberals could hardly have made a more discreet choice than that which assigned to Lord Granville the inauguration of their new Reform Club rooms. He was just the man for the occasion. Broad in his political sympathies, genial in disposition, graceful in oratory, strong where strength is indispensable, but unrivalled in the skill and tact with which he can hide his strength under a conciliatory manner, he, of all our public men perhaps, was best qualified to address a somewhat heterogeneous assemblage of Manchester Liberals, just at this time, and in the face of those differences of opinion and feeling which the events of last session have brought to the surface. And we are bound to say that the noble earl discharged his duty as became his reputation. A man who skates over thin ice need be perfect master of his own movements—and certainly, the courage, the ease, and the elegance with which the noble chairman skimmed over dangerous places, deserved, as they won, the excited admiration of his audience. It must have been a great treat to listen to him, to abandon oneself for the time being to the stream of his rhetoric, and to respond, in the enthusiasm of the moment, to all his points in hearty applause. Perhaps, it is hardly fair to look at his speech in a graver and more critical light, than that which was shed upon it by the circumstances under which it was delivered. But there is such a tendency in the present day to accept what best suits the hour for what best suits the age, that we must crave permission of our readers to remind them that, while each is delightful in its place, the two things ought not to be viewed as if they were identical.

The Foreign Secretary, happily, could speak without the smallest misgiving of the foreign policy of the present Government, and on this subject he very naturally and very wisely dwelt at considerable length. It is one of the strong points—perhaps, during the last twelvemonth, the strongest point—on which Mr. Gladstone's Administration can claim the approbation of the country. Not, indeed, that a different policy would necessarily, or even probably, have been pursued by a Conservative Government. Fortunately, the will of the country has been so definitely pronounced in this regard, and the general principles by which our relations to other Governments are regulated and determined, have been so impressively set forth, that the lines within which our intercourse with other nations should be kept, will be recognised alike by all parties. Still, we owe a huge debt of gratitude to the Ministers who, braving the sneers of the services, as well as the taunts of the excited belligerents, saved this nation from being sucked into the vortex of the late Franco-German war. The achievement was probably far less easy than it seemed. The calamity from which it saved us would probably have far transcended any conception of it we might have formed. That we have witnessed the return of peace to Europe—a peace that promises to be enduring—without any serious disturbance of our foreign relations, and that, in addition, we have settled all the vexed questions which stood between the United States of America and the United Kingdom of Great Britain and Ireland, are results which claim the warmest gratitude to the Cabinet under whose auspices they have been brought about.

It was an illustration of Earl Granville's tactical skill that he declined to apologise for the failures of last session. Why should he? It was not, as had been alleged, a sterile session. Four measures out of the nine recommended to Parliament in Her Majesty's speech passed both Houses, and a fifth "received that emphatic sanction of the House of Commons, which makes its ultimate success perfectly secure." There were besides these, 105 out of 135 measures of minor importance added to the Statute Book. These are facts which unquestionably carry with them a refutation of the exaggerated complaints which have been made—from both sides, perhaps—of Ministerial mismanagement. But they leave unexplained,

it must be confessed, the chief blunders of the session. These, of course, Earl Granville allowed to slumber in the shade. He covered them with a mantle of silence. We do not desire to drag them into light. We hope, or try to hope, that they will be carefully avoided for the future. But it would be folly to attempt to conceal that not even the conciliatory and graceful utterances of Earl Granville will heal the differences which have disturbed the relation of one section of Reformers to another, or that, as was afterwards apparent in the speech of Mr. Jacob Bright, any exhortations to union can make Liberals forget that as they advance, topics will necessarily present themselves for Parliamentary treatment which cannot be evaded by mere words of courtesy.

That Earl Granville should stand up in defence of the House of Lords was right, not on their account, but on his own; and, perhaps, he could not give a more plausible appearance to his advocacy than by criticising the paper of Mr. Fawcett in the *Fortnightly Review*, which offered him convenient pegs upon which to hang his deprecatory observations. We have no intention of following him. We do not imagine he would himself attach serious weight to his arguments, nor, in all probability, did the majority of his hearers. The mistake is to regard such dexterous, touch-and-go, elegant utterances upon dangerous topics as indicating the true bent of modern statesmanship. Lord Granville has performed a very delicate feat of oratory better and more pleasantly than any public man of the present day could probably have done. This is all that need be said of it—all, we imagine, that he would care to be said of it. Whilst we are forward to admit that the Foreign Secretary is a greater statesman than he seems to be, we also deem it but timely to remind our readers that there are questions coming to the front which cannot be disposed of by making things pleasant to all parties.

THE DESTRUCTION OF THE PRAIRIE CITY.

The boy who took a kerosene lamp into a certain stable in Chicago three Sundays ago, or rather, the refractory cow whose leg kicked over the lamp into a pile of straw, was the unconscious author of perhaps the most stupendous conflagration which human history records. That a city which was justly the pride and boast of the American continent should be reduced to ashes by a cause so trivial, is a singular illustration of the instability of the works of man. The boy escaped, but the city perished. The fall of Chicago, ghastly and terrible as it is, has been not less romantic than its rise, within the short span of a single generation, from utter obscurity to world-wide fame—from the insignificant proportions of an Indian village to the dignity of a great and prosperous capital. The Indian trading-post, the neighbourhood of which, in 1831, was still the haunt of the buffalo and the wild deer, boasted, in 1842, of only a population of 5,000 souls, inhabiting a few streets of wooden shanties. In 1830 the population, composed of whites, Indian half-breeds, and negroes, only numbered, all told, a hundred persons; even so recently as 1850 it had increased to less than 30,000; while in the intervening twenty years—thanks to the enormous development of the grain and lumber trade—the restless, busy tide of human life, with all its countless activities, had multiplied tenfold. Its public buildings, many of which were built of marble, were of the grandest proportions; its grain elevators were justly reckoned among the wonders of the American world; and its water-works, strange to say, constituted an attraction which every observant stranger was invited to inspect and to admire as a masterpiece of engineering skill. With Chicago river running through its streets, and with the blue waters of Lake Michigan not far from the city, it seemed as if it only needed ordinary vigilance on the part of the authorities to insure the town against the remotest possibility of destruction by fire.

But that which made Chicago so interesting to the visitor—the quaint blending of the old with the new—ultimately proved its ruin. The noble symmetry of many a Continental church or cathedral is disfigured by the old wooden structures—relics of a bygone age—which have been built up against majestic towers and venerable walls. Although in these cases a great indignity is offered to art, there is perhaps not much danger of anything worse befalling those mighty fabrics which are the glory of the Old World. But in Chicago wooden houses—many of them described as resembling caravans without wheels—held their ground in the very heart of the city. Blocks of magnificent stone warehouses stood by the side of dwellings which were hardly one degree removed from the log-huts of the wilderness. When the Prince of Wales visited the great prairie city he witnessed the removal by machinery of a house of this class. No one was to blame for the existence of such fire-traps in the midst of the wealthiest and most imposing parts of the city. It is a part of the penalty which is paid for the blessing of self-government that no Haussmann, however splendid his designs or refined his tastes, is permitted to pull down or to build up. Such operations are left almost entirely to private enterprise; and in justice to Chicago it must be remarked that some people were apprehensive lest building should be going on at too rapid a rate. They dreaded the collapse or decline of a prosperity which was almost unexampled even in the history of the American Union. There was really no cause for alarm, because Chicago, standing at the head of Lake Michigan, and with the ever-increasing produce of the prairie country taxing all the resources of its warehouses, its railway depots, and its shipping, had secured a position which no rivalry could shake. The geographical advantages of Chicago converted an Indian village into the commercial metropolis of the West; but before the transformation could be entirely accomplished, an unhappy accident in an obscure stable lighted a conflagration which could not be extinguished until the heart of the city had been burnt out. It is true that a vast area is left untouched, but there is too much reason to fear that it consists mainly of the straggling outskirts of what was till a few days ago a busy hive of industry and the centre of an almost superhuman amount of energy and enterprise.

The tragical story has been told with great amplitude of detail; and it is therefore hardly necessary to tell it again in this place. We know that the colossal fire which broke out on the Saturday night exhausted the physical endurance of the firemen, and rendered them far less able than they otherwise would have been to grapple with the infinitely greater disaster which befel the doomed city twenty-four hours later. We know that, owing to a continuous drought, the wooden houses were so dry that they burnt like tinder; that the flames, increasing in volume and intensity, shot from one line of buildings to another and ignited the tarred blocks of wood with which the streets were paved, until nothing was left of the better portions of the city except a shapeless mass of ruins. We know that the vast *débris* conceals the calcined bones of hundreds of victims who were either crushed to death by the fall of houses or overtaken, ere they could escape, by the fiery tongue of the remorseless destroyer. We know that a third of the population were burnt out of house and home; that the whole city was deprived of its stores of food and water; and that thousands must have died from starvation if all America had not sprung to their relief. Seventy or a hundred thousand people dwelling amid the ruins of their city—without food, shelter, or the means of employment—suddenly reduced to beggary, their household gods destroyed, their children crying for bread—this one appalling fact makes a picture of horror which the imagination utterly fails to realise. There is only one gleam of light athwart the darkness. It is the pitying Angel of Charity appealing to the hearts of men, and evoking in response a sympathy as electrical as the cords through which the good Samaritans of many lands were happily addressed, ere the fury of the devastation had spent itself, and while General Sheridan and his troops were yet endeavouring to localise the appalling catastrophe.

While the fire at Chicago still engrosses a large share of the public attention, similar fatalities, hardly less deplorable, have ravaged the finest districts of Michigan, reducing to ashes villages, settlements, and forests of valuable timber, and involving the destruction of hundreds of lives. There is nothing in the world more dreadful than a prairie or a pine forest on fire, when it draws a belt of flame around the habitations of men. No human forethought can adequately provide against such a calamity; and, indeed, all these huge calamities partake more or less of the same character. We may, however, learn a lesson from them. It is the old one of prudence, watchfulness, and efficient organisation. We have been in the habit of talking of the great fire of London as a tragedy which could never be repeated; but that fire only ravaged 436 acres, while in Chicago streets occupying an area of 3000 acres are now a heap of rubbish. Forewarned and forearmed, we may patiently await any visitation which we cannot wholly prevent, whether it be that of fire or of pestilence; but we should also do well to emulate the energy with which the citizens of Chicago are already applying themselves to the gigantic task of rebuilding their desolated city.

THE QUARTERLIES ON THE POLITICAL SITUATION.

The discussions about last session are not likely to cease until something occurs to produce a change in the political situation. The opportunity is too tempting to Tory criticism for it to be neglected, and while the Opposition indulge in taunts at the feebleness and incompetency of the Government, and Radicals murmur their discontent because of failures which they contend are due mainly to disloyalty to principle, of course the Ministry must have devoted champions to defend their cause. Most of our quarterlies have treated the questions involved at considerable length. Mr. Gladstone, who, as we shall see, has been attacked by some formidable assailants, is fortunate in having secured so able an advocate as the writer in the *Edinburgh Review*. The *Edinburgh* has not been wont to manifest any special devotion to our Premier, and, as the old Whig leaders in the House of Lords have given infallible signs of their dissatisfaction, we were prepared to find the Whig Quarterly damning with faint praise if it did not express distinct condemnation. On the contrary, however, the article before is friendly and even generous to the Ministry, not attempting to justify all their procedure, but fairly setting the work they have done against the failures they have made, and showing that there is a large balance in their favour. Many of the difficulties they have had to meet are shown to be due mainly to the misfortune which for some time past has dogged their steps, and of which the Conservative party have taken advantage in a manner more creditable to their zeal than to their fairness. The injustice of their conduct in relation to the loss of the Captain, which was only one example of the bitter and unscrupulous style in which they have conducted their opposition, is thus well exposed:—

> The loss under their (the Liberal) administration of the ill-fated Captain threw upon them the entire apparent responsibility for an experimental vessel, selected, adopted, and constructed by their predecessors in office. These had been willing enough to claim her as their own as long as every one was proclaiming her a triumph of naval architecture. As soon as she had perished, the point of view was changed. The present Board of Admiralty, forsooth, was answerable for the vessel because of certain departures from the original model allowed by her author and builders during the process of construction; while the late Board, at the same moment, with an audacity truly remarkable, disclaimed all responsibility on the ground that she was the design of a private inventor, and built in a private yard.

So far has this determination to fasten on the Government the blame for all failures, whether on the part of naval architects or of naval commanders, been carried, and so shameless have been the attempts to make party capital out of public misfortunes, that the result has been to produce reaction in favour of the Government, which would have been more decided but for causes which the reviewer ignores. He is successful enough when dealing with questions between the Ministry and the Tory Opposition, and he is especially so when vindicating the conduct of Mr. Gladstone in the issue of the Royal Warrant for the abolition of Purchase, a step which, he truly says, showed the "nerve and discernment of a great commander." He is less fortunate in his attempt to justify Mr. Lowe's unfortunate Budget, and he hardly ventures an apology for Mr. Bruce, whose Licensing Bill is admitted to have been "the most conspicuous failure of the session, and the most disastrous, in a party sense, to the Government." It is unfortunate when the counsel for the Ministry has to make the damaging admissions contained in the article, but they must have been considerably increased if he had not omitted to speak of the present relations between a large section of the most earnest members of the Liberal party and their chiefs. It is here that the secret of the weakness of the Ministry and of the failure of the session must be sought. Mr. Forster purchased Tory support by forsaking and betraying his own friends, and the result is what might easily have been predicted. His friends are disappointed, wounded, smarting under a sense of betrayal, and the enemies who were to be conciliated exalt in the weakness which the unwise concessions to them have brought upon the Government. Yet the reviewer dismisses the education question with a sentence, in which he claims credit to the Ministry for having removed a national scandal. So it is that they are encouraged by injudicious friends to persevere in a course which can bring nothing but division and disaster.

The *Quarterly Review* has no article directed specially to a review of the last session, but it has three which deal with some of its phases, and with the administrative defects of the Government; and their tone may show Mr. Gladstone, if he has not learned already, how

much is likely to be gained by any attempt to conciliate opponents, whose bitterness has here found such abundant expression. First comes an assault upon Mr. Bruce for "the unfairness, the injustice—nay, we will say the cruelty," of his Licensed Victuallers' Bill; or, as it was technically called, with the design of offending, as the reviewer insinuates, the "Intoxicating Liquors Bill."—It might appear, from the tone of the article, as if the party represented by the *Quarterly* would make the cause of the brewers and distillers their own, and treat public-houses as part of that glorious constitution in Church and State which must be defended at all costs. They see the power the publicans possess, and it is clear no effort will be spared to use it for Tory purposes; and, if any reform at all be conceded, it will be one which will serve the purpose of the great monopolists who control the liquor trade. "Army Administration" supplies another fruitful theme for attack on the Government policy. It is unnecessary to go into its details, for our readers can easily fill them up for themselves. We only wish that those who are so fond of writing on the insufficiency of our defences, and suggesting the wonderful things that must be done if we are to enjoy our little island in peace, could be forced to put forward a definite plan, and give the nation some idea of the probable cost. We fancy the sight of the enormous total would be sufficiently startling, and might serve to silence much of the absurd talk to which we have been so accustomed of late. The paper on the "Continued Mismanagement of the Navy" is simply another manifestation of the intense spite with which the Tories regard Mr. Childers and Mr. Baxter. If the common feelings of humanity, which ought to be stronger than party considerations, cannot lead the enemies of the late First Lord to desist from their attacks on a man broken down by work and sorrow, and unable to defend himself, a better knowledge of human nature would teach them that such persistent malignity will defeat its own purpose. But Mr. Childers and his Secretary were guilty of the sin of carrying the maxims of business into the expenditure of the Navy. *Hinc illæ iræ!* The Navy must be "an honourable profession, and not a grasping, cheese-paring trade." In other words, the cost must be no object. Such, then, is the Toryism of to-day as represented in the *Quarterly*, ready to use any instrument which will help its return to office, prepared to undertake the defence of all vested rights, caring for privileged classes rather than for the nation, carping at every attempt to relieve the people from excessive burdens. Mr. Gladstone may congratulate himself on having to deal with such opponents. We are not sure that the attack of the *Quarterly* will not do him more good than the defence of the *Edinburgh*.

A very different kind of criticism is that which the *Westminster* applies to the "Session "of 1871." It is the frank and vigorous protest of the extreme left of the Liberal party against the conduct of their leader. Most of its censures, however, are too highly coloured, and some of them would find but little support even among the Radical section whose views are here represented. There is throughout an asperity of tone which is to be regretted, and altogether sufficient allowance is not made for the difficult position in which the Ministry have been placed. There is especially a disposition to press hardly upon Mr. Gladstone himself, savouring too strongly of personal feeling. We are not his indiscriminating advocates; we regret exceedingly the ill-timed deference to the House of Lords, which prevented the University Tests Bill from being made more complete, and we agree with the *Reviewer*, that "the paltering with the Ultramontane manipulators of the Irish vote" in the matter of the University of Dublin, has done much, if not to alienate friends, at least to shake their confidence. But we cannot endorse the half-censure implied on his use of the prerogative for the abolition of purchase, and on the whole we feel that the article is too much characterised by the spirit which is shown in Professor Fawcett's criticisms and which mars his usefulness. It is not thus that the Liberal party can be consolidated, and while we are glad that Mr. Gladstone should know the distrust which his recent policy has inspired in his own party, we cannot forget that his past services deserve more consideration than some are disposed to accord to him. At the same time, we feel the wisdom of the practical conclusion of the article. "If he is to redeem his character for statesmanship, and to restore the popularity of his Government, he must get rid of some of his present colleagues, or at least put them 'in soft and safe places,' where mediocrity can do little mischief. He must then take up one great measure for the session that lies before us, master it in all its details, and pursue it to the end with steady ardour."

From the *British Quarterly* we expected to have an expression of independent Nonconformist opinion, and we should have been glad even though it might in some points have differed from our own. The article on the session, however, is too evidently the work of a thick-and-thin supporter of the Ministry, who has so little knowledge of Nonconformist feeling that he hardly touches on the points in which it is most interested. In the general review of the work done by the Ministry the *Review* does them no more than justice, and its defence of their conduct on the Army Bill is able and complete, and the estimate of the session and its work is much more just than that of the critics who insist on its sterility. The truth is the complaint would have received little attention but for the discontent of many of the supporters of the Ministry, and among them the Nonconformists on other grounds. But of this we hear little in the article, except in a sneer which we think singularly out of place at the "handful of Voltairean Radicals below the gangway," and a brief and most unsatisfactory allusion to Irish education. It is not for those who have had to fight so hard a battle for religious liberty to sneer at the religious or irreligious opinions of any body of men, and we must certainly express our hope that even dislike for "Voltairean Radicals" will not lead any Nonconformists to acquiesce in the establishment of denominational education in Ireland. It is when that question comes up for settlement that the difficulties of Mr. Forster's Nonconformist supporters will begin. To do the *British Quarterly* justice it might seem as though it were prepared to face them, at least it brands as "inconsistent" the "conduct of the Opposition who advocate the application to Ireland of principles which are totally opposed to those for which they contend in the case of England." We fancy there will be many beside the Opposition who will face the charge of inconsistency rather than accept the inevitable alternative.

The *London Quarterly* is not great in politics, and perhaps, considering the anomalous position occupied by the community it represents, it would do well to eschew them. The only notable part of its article on the "Political and Ecclesiastical Situation" is its reference on the Church question. Of course it does not like Dissenting Radicalism and its schemes for disestablishment. Still, as it sees so many abuses at present existing and calls for reforms which could not be accomplished without a revolution more difficult to effect than disestablishment itself, the defenders of the Church will find little on which to congratulate themselves in its advocacy. We, of course, are not going to discuss the question of disestablishment here. All that we ask of the *London Quarterly* is that it shall not misrepresent the conduct even of the "leaders of the anti-State-Church agitation." It is not true that they have ever sought to conceal that disestablishment must mean disendowment, and the suggestion that they are less "fair than discreet" in hiding their purpose under "fair-spoken words" is one which finds disproof so abundant in all their publications that we can only wonder it should have been ventured upon at all.

Washington Irving once said of a pompous American diplomatist—"Ah! he is a great man, and in his own estimation a very great man—a man of great weight. When he goes to the west, the east tips up."

THE MEGÆRA.—The Admiralty have received, through the post-office at Batavia, despatches from Captain Thrupp, relative to the stranding of the Megæra. The leakage was reported to him on the 8th of June, and all efforts failed up to the 15th, when, as the water was gaining, divers were sent down, and reported the leaky condition of the ship. On the morning of the 17th the ship was within nine miles of St. Paul's, which was made for, and having anchored, the divers again went down and reported that if the leak was thoroughly stopped the plate was so honeycombed from corrosion, which they attributed to age, that it was unsafe to proceed. Subsequent examination showed that many of the girders were eaten through at the bottom, and it was determined not to proceed on the voyage. The ship was then shifted near the shore, and everything was landed, there being a heavy wind and sea. On the 19th the ship was beached. The provisions were sufficient for one-third allowance for 130 days, whilst water was abundant. Tents were erected, and subsequently all the men were accommodated on land. The weather has been very cold, but although the men have had to work very hard, and have suffered from want of provisions, the sickness has been comparatively small. On the 16th of July, seeing the signals of distress, the Dutch ship Aurora, from Amsterdam, bound for Batavia, came close under the land, and Acting-Lieut. Jones boarded, and left in her, with orders to communicate with the senior officers at Singapore, as well as to telegraph to England and Australia if possible.

MEN AND THINGS IN AMERICA.

(*By a Cosmopolitan.*)

MORE VIRGINIAN NOTES.

As an odd illustration of the aristocratic feeling among the Virginians, I may say that an "F.F.V." greeted me with great cordiality, remarking, "You know we are very like the English, we always consider ourselves a sort of aristocracy." The "First Families of Virginia," though now reduced by the war, are indeed as truly aristocratic in ideas as the noblest lord in our peerage. A singular fact, vouched for by high authority, is the circumstance that at the beginning and during the rebellion there was a numerous party in this State who desired to return to their allegiance to the British Crown. I have myself heard many of "the upper ten" say that they "would prefer to be British subjects to their present position if they had the choice." I am inclined to think that nowhere in the United States is England so much loved and admired as in the Old Dominion.

The amusements of the Virginians are interesting to a stranger. Fox-hunting is quite as popular as with the gentlemen of the Pytchley Hunt. The shooting of wild turkeys, quails—or partridges, as the Virginians call them—wild ducks, and other game, is as good as in the best preserves of the old country. Catching racoons and opossums affords fine sport. Panther, wolf, and bear hunting is to be had in the mountains. Deer-stalking is excellent in some parts. There are tournaments frequently held in which the knights compete for the smiles of the Queen of Beauty with all the ardour and bravery of Ivanhoe at Ashby-de-la-Zouche. In the forests there are frequently *barbecues*. A *barbecue* is a feast in the woods, when sheep and oxen are roasted whole, and the natives go in for all manner of fun and jollity, sometimes accompanied with speechifying. Game is often caught in a curious way. A great net is spread out, and on damp days when the birds will not fly high, horsemen beat the covers and drive them into the net, which is so constructed that few can escape. Fishing is good enough to satisfy old Izaak Walton, were he yet alive. Religious pic-nics, at which there are some "exercises" and plenty of "exercising," are very pleasant and agreeable gatherings. At one of these I saw the ladies playing croquet with all the charming grace that characterises the fair sex in that delightful pastime.

The Southerners beat all the people I have ever known in the matter of "early to bed and early to rise." For the first time in about a quarter of a century I have been sent to bed every night at eight o'clock p.m., just the time when some aristocratic Londoners are dining or preparing to dine. To make up for the outrageous proceeding of sending a civilised Englishman to roost at such an unconscionably early hour the signal for turning out was given at five o'clock a.m., and breakfast followed soon after six. I am heterodox about early rising. However, when you are in Virginia you must do as the Virginians do. I had *nolens volens* to become a member of the early retiring and rising association. Still I am bound to confess I was not always "up to time." But how sweet is the consolation afforded to poor humanity by the weaknesses of good men. A wealthy gentleman staying at Wylliesburg when I was there—a man who had made his own way in the world and accumulated a large amount of money in the process thereof—had to be almost pulled out of bed in order to get to breakfast. He was both "wealthy and wise," and yet he said he had always been used to going to bed and getting up late. He comforted me immensely, and I felt that after all my bad English habits were perhaps not so very bad. Charles Lamb exploded the old adage, "It is the early bird that catches the worm," by showing that the worm was in fault for coming out so early. While on this subject, I may just say that many Americans have a preposterous way of lengthening business hours. Lawyers and merchants start say at seven o'clock in the morning and keep on until seven in the evening. *Cui bono?* They waste hours in the day in dawdling and gossiping as callers come in and they call out. A London man who sticks to his business from ten to four gets through far more work. But then it is so pleasant to keep one's office open from early to late and feel "good" for so doing! Here I may say the poor despised subjects of an English monarchy would not submit to the long hours of business which the "sovereign people of this great Republic" accept as a matter of course. The Early Closing Association is needed in America, for the duration of labour exceeds all reason. I know numbers of storekeepers who open at five a.m. and close at

eleven p.m. This system produces "smart" automatic machines, but it undermines true manhood. It accumulates dollars and destroys the higher life in man. Let the association on Ludgate-hill try to teach Brother Jonathan the error of his ways. Man shall not live by dollars alone.

The Rev. Thomas W. Greer, the Baptist clergyman of Wylliesburg, Charlotte County, whose name I have previously mentioned, told me a good story. In one of the churches near Wylliesburg a coloured brother was very fervent in his ejaculations, and had to be reproved for the same, which somewhat annoyed the rest of the congregation. He promised amendment, but on the very next Sabbath he was so excited by a rousing sermon that he could not repress himself, and so he called out, "*Amen, Lord—at a ventur.*" Mr. Greer, who was present (although not in the pulpit), says that the effect of this singular escape of pent-up piety was to upset the gravity of both minister and people.

I send you another negro hymn which I have picked up in "Ole Virginny." Our African brother sings the following absurd words as beautifully as if they were the brightest gems of sacred poetry. When I heard them sung, not knowing the words, I thought, "how exquisite," and so I procured the text, which possesses none of the beauty of the tune :—

Childen, I know de bell done ringin',
Childen, I know de bell done ringin',
I met Ole Satan on de campin' ground,
I drawed my sword an' cut him down.
I know de bell done ringin',
Glory, Hallelujah !

Childen, I know de bell done ringin',
Childen, I know de bell done ringin',
Ole Satan took to his heels an' run,
Ole Satan took to his heels an' run.
I know de bell done ringin',
Glory, Hallelujah !

Childen, I know de bell done ringin',
Childen, I know de bell done ringin',
I called to Jesus, an' Jesus came.
I called to Jesus, an' Jesus came.
I know de bell done ringin',
Glory, Hallelujah !

This "hymn" is ludicrous, but we in England have not much to boast of. In the village where I resided, in that part of England where, according to Scriptural analogy, the "wise men" ought to dwell, the brethren of a certain noisy sect sing :—

The devil and me we can't agree,
For I don't like him and he don't like me.
Glory, Halle!ujah !

Mr. J. A. Mowatt, of Dublin, in a pamphlet published some years ago, quoted a metrical version of the Psalms (dear to Presbyterians, if I remember right) in which was a verse :—

Ye finny monsters of the deep
His praises loudly shout ;
Ye codfish from the sandbanks peep,
And wag your tails a'out !

With these examples of Anglo-Saxon "devotional" poetry before us, we may be lenient to the ridiculous rhymes of our coloured brethren.

As a specimen of negro preaching I will give you what Brother Jordan Puryear, a former slave, said on a recent Sunday. He was enlarging on the "seven seals" of the Revelation, and remarked :—

Breddren, dese seals contained important tings. An' before I tell yer what was in 'em, let me tell yer whar good ole Brudder John was. He was a-standin' in de corner, wid his head a-restin' on his hands, an' weepin' drops ob blood, 'cause he was not worthy to open dese seals. O ! how it do hurt me, breddren, to tink 'at this good ole Brudder John whar not good 'nuff for to open dese yer seals.

It was a matter of surprise in England that the slaves during the war did not rise and demand their freedom, but there never was any danger of a servile struggle. Sambo is a very slow-witted person, and went on with his work, expecting to remain as he was all his life. In fact, after emancipation was legally carried out some of the negroes were afraid to believe that the good news was true. I have met with instances in which slaves went on working for "ole massa" for six or seven months after they were free, not knowing that they were no longer slaves.

After the fall of the Confederacy, the leaders of the rebellion were scattered in all directions. Jefferson Davis became president of an insurance company in Memphis, Tennessee. A. H. Stephens, Vice-President of the Confederate States, retired to his estates at Crawfordsville, Georgia. Judah P. Benjamin, the Attorney-General and afterwards Secretary of State, went to England, and is now practising law in London. General Lee became president of Washington College, Virginia, which, since his death, is called the "Washington-Lee University." This college was endowed by George Washington. Major-General John C. Breckenridge is now in business as a lawyer in Kentucky. General Longstreet, being a relative of President Grant, holds a comfortable berth in the Customs at New Orleans. General Beauregard is president of a railroad in Louisiana. General Magruder died in Texas, after lecturing on Maximilian's short-lived empire in Mexico. General Mosby is now a lawyer in Virginia. Ex-Governor Henry A. Wise, whose name was prominent in the circumstances attending the trial and conviction of Captain John Brown, "the hero of Harper's Ferry," is living in Richmond at a very advanced age. General Joseph E. Johnson is president of an Alabama railroad. General Jubal Early is now in Virginia, a very quiet private citizen. R. M. T. Hunter, ex-Confederate Secretary of State, is farming his estate in Virginia. Major-General Robert Toombs is practising law in Georgia. James M. Mason and John Slidell, who nearly dragged England into war in the Trent affair, are both dead. J. A. Seddon, Confederate Secretary of War, is living on his plantation in Virginia. Admiral Buchanan, the head of the Confederate navy, is principal of an agricultural college in Maryland. General Wigfall is thought to be living in Europe. Thomas S. Bocock, Speaker of the House of Representatives of the Confederate Congress, is practising law in Richmond, and a few weeks ago presided over a convention of the Democratic party in that city. Major-General Pickett is president of a Virginian insurance company, Leonidas Polk, the Bishop of Louisiana, who threw down his mitre to take up the sword, died a major-general during the war, and is said to have been a brilliant soldier. "Parson" Brownlow, the eccentric Methodist preacher, at the beginning of the rebellion supported the South, and said that the Confederacy would endure when the Union was "dead, and forgotten." Afterwards he went over to the Federal side, and at the declaration of peace was appointed Military Governor of Tennessee, in which State he still resides. The parson, when he preached, used to carry pistols with him into the pulpit. George W. Randolph, the nearest descendant of the celebrated Indian princess, Pocahontas, and a relative of John Randolph of Roanoke, died in Virginia of consumption. He was major-general, and at one time the Confederate Secretary of War. General J. E. B. Stuart died in battle, and General Morgan also fell during the war. "Stonewall" Jackson, so it is asserted, died at the hands of his own men, who fired at him in mistake. General Custis Lee has succeeded his father as President of Washington-Lee University. William Z. Yancey, one of the leading spirits at the beginning of the Southern revolt, died during the struggle. General Mahone is largely connected with railroads, and is sometimes called the "Railway-King of the South." General Stirling Price, after joining Maximilian in Mexico, returned and died in Missouri. Commodore R. F. Maury, is now a professor in Washington-Lee University. Raphael Semmes, whom the North hated as a "pirate," is peaceably in business in Alabama. Thus it will be seen that the Confederate leaders returned to their ordinary pursuits as calmly as Cincinnatus returned to the cultivation of his farm. Does the parallel end there?

FOREIGN MISCELLANY.

The Italian Parliament will be opened at Rome on the 27th of November.

Juarez has been re-elected President of Mexico by 180 votes. The Opposition did not vote.

A New York telegram says that great excitement prevailed at Winnipeg in consequence of the reported discovery of gold near Lake Shebandowan.

We read in the *Guardian*:—"It is said that the Bavarian Government will not permit another performance of the Ammergau Passion Play."

The German Federal Council has unanimously rejected a bill proposing the payment of members of Parliament.

According to a telegram from Madrid, there are rumours of a new compromise for the formation of a Cabinet, to include Sagasta, Zorilla, and an influential Democrat, whose name is not given.

Accounts have been received from the German Expedition to the North Pole, reporting the existence of open sea at the Pole, swarming with whales.

The French railway companies, in consequence of the new tax, have augmented their fares by ten per cent. The immediate effect is that the first-class public which travels daily in the short trains takes second-class tickets.

Germany and Compulsory Education.—On the 1st of the current month, education became compulsory in the newly-acquired German provinces of Alsace and Lorraine.

The Australian Telegraph.—A telegram from Batavia announces the arrival at that port on the 16th instant of the steamship Investigator, after laying the cable across the Straits of Sunda. The Investigator was to sail for Banjoewangie and Port Darwin on the 21st, and the remainder of the line connecting Northern Australia with Java, India, and England will probably be laid in a few weeks. The work of subversion will commence from Port Darwin.

A Thirsty Army.—During twelve months' occupation of Champagne the Germany army of occupation consumed no less than 2,550,000 bottles of the famous vintage of that country. Of that quantity Rheims supplied 1,884,000 bottles ; Epernay, 433,000 ; Ai, 272,200.

Japan.—Advices by way of San Francisco from Yokohama, to Sept. 13th, state that the Japanese Government have issued a decree wiping out the position of Hans or Daimios. This reduces people who have been rulers for over 300 years to the position of the common people, and immediately annexes their territories to the Government.

Parisian Morality.—While the Municipal Council of Paris are occupying themselves with the moral wants of the city, and while the Communist members of that council are showing special activity in this direction, the respectable, wealthy, and educated classes, who represent order, are doing their best to neutralise their efforts, and to encourage immorality by flocking in large numbers to see a play by Alexandre Dumas, so scandalously indecent in its character that it has caused the *Gaulois* to blush and the *Figaro* to turn away its head. "We say it with regret," exclaims the *France*, "that in no other country—no other civilised city—no other theatre in Europe, would the new piece of M. Dumas *fils* be possible ; and we doubt whether there could be found elsewhere than in Paris a public who would applaud it even by mistake." The conclusion of the criticism is strikingly solemn. "If our taste, if our sentiments, if our conscience, be so perjured and perverted that we accept such pictures without repugnance, and encourage them with our cheers, we are truly *en décadence*."

The Next Pope.—There was recently a meeting of Ultramontane cardinals at the Vatican, when it was decided that in the event of the Pope's death they would proceed to the choice of his successor without taking notice of the other party in the Sacred College. It is said that the successor they have selected is Cardinal Capalti, Cardinal Patrizi having already refused the tiara. If Cardinal Capalti should be elected, there is no chance of his transgressing, so far as to make any conciliatory advances to Italy. The Berlin correspondent of the *Daily Telegraph* says that an emissary from the Holy See, who is a distinguished prelate, was received by the Emperor William, and had an audience with him. He was charged to ascertain whether there would be any objection entertained to the session of the Papal conclave to be held outside Rome, say in some French city. The Emperor, in the end, referred the prelate to Prince Bismark, who contrived to give him an evasive answer. The emissary thereupon returned, but carried with him an autograph letter from the Emperor to the Pope, expressive of his sympathy and regard. Another emissary has sounded M. Thiers, and found him cordially agreeable to the proposed removal of the conclave from Rome. It is said that the Pope has ordered the sixty-five or seventy Italian bishops he has just preconised, not to accept the pay of the Italian Government, as they will be supported at the cost of his holiness.

The Polynesian Slave-trade.—The latest accounts of the Polynesian slave-trade more than confirm the opinion already expressed in these columns as to the infamous character of the traffic carried on under the name of emigration. Bishop Patteson (whose self-denying labours in Polynesia are above praise) writes as follows :—"I do not believe that it is possible for any of these [Queensland] traders to make a *bonâ fide* contract with any natives of the Northern New Hebrides and Banks and Solomon Islands. I doubt if any one of these traders can speak half-a-dozen words in any of the dialects of those islands, and I am sure that the very idea of a contract cannot be made intelligible to a native of those islands without a very full power of communication with him. More than ten natives of Mota Island have now been absent nearly three years. The trader made a contract with them by holding up three fingers. They thought that three suns or three moons were signified. Probably he was very willing that they should think so ; but he thought of at least three years." The bishop's own name has been employed to decoy the natives from their homes, and, as the islanders are becoming justly incensed at this wholesale kidnapping, we must not be surprised if they take their revenge on any shipwrecked crew, or in their turn deceive and destroy some unsuspecting strangers. The evil seems, at any rate, worth the notice of the Colonial Office.—*Pall Mall Gazette.*

International Arbitration.—A meeting of the Workmen's Peace Association was held on Thursday evening for the purpose of commencing the first movement of the winter campaign to influence the constituencies throughout the country in support of Mr. Richard's forthcoming motion for the establishment of international arbitration by a High Court of Nations. It was resolved that the first meeting under the auspices of the association should be held next week at Colchester—to be followed by meetings at Ipswich, Peterborough, Norwich, Bury St. Edmunds, and other adjacent towns—and that other deputations from the association should be sent to Liverpool, Birkenhead, Chester, and the neighbouring towns of that district.

Literature.

"FREEMAN'S HISTORICAL ESSAYS."*

Whatever differences of opinion there may be on the general question as to the wisdom of an author republishing his contributions to periodical literature, it is not likely that there will be any in the case of Mr. Freeman's volume of "Historical Essays." They are not, in the first place, in any sense ephemeral in their character, but are valuable additions to our historic literature; mere studies, indeed, of the subjects of which they treat, but studies which are full of suggestive thought and guidance to those who desire to treat them more fully. Then, though there is no formal connection between them, they do converge upon a few points, and those points of great interest at present. From them the reader might gain a more intelligent idea of the course of European history, of the relation in which France has stood to Germany and to England in the past, and of the remote causes of the events of our own day than he could find anywhere else. "It is by a sort of accident (says our author), "that a large number of the pieces chosen "have thrown themselves into something like a "continuous series, bearing on the historical "causes of the great events of the last or the "present year." The accident, however, reveals the character of Mr. Freeman's own researches, and his mode of looking at things. He has in the truest sense historical genius. He is patient, painstaking, indefatigable in his investigations, severely accurate, so that he may challenge comparison with the most learned Dryasdust on his own ground. But with these useful, though comparatively humble qualities, he combines others of a higher order. He not only ascertains facts, but he knows how to assign them their proper place and exact value, his range of vision is broad and comprehensive, he has studied history as a whole, and he looks at the several parts in their relation to that whole. His style is always clear and agreeable, and often rises to a true eloquence. The public would certainly have been the losers, if essays which bear all the marks of the author's genius had not been collected and put in this permanent form. It was the more necessary because they were not contributed to one review, but to several, and among them two (the *National* and the *North British*), which to the regret of all lovers of able and independent literature, have ceased to exist. We can only add our hope that the success of the volume will be so great as to induce him to follow it with another.

Passing over some of the earlier essays, we come to one on "Edward the Third," which describes in a singularly lucid manner the relations between France and England in the Plantagenet times. In the preceding essay on "Saint Thomas of Canterbury," Mr. Freeman has pointed out that the founder of the dynasty was in no sense an English king, and that with him England was merely the insular dependency of a great continental sovereignty. "To "his English subjects he was the *Rex trans-*"*marinus*, the king beyond the sea, who some-"times visited them, but who commonly dwelt "in the more favoured part of his dominions." The loss of Northern Gaul by John changed altogether the position of the English monarch, to whom only Aquitaine remained of the great possessions of his ancestors, and it, instead of forming part of a large continental dominion able to rival that of France, was henceforth only an outlying province of the English Crown. We need to realise this if we would understand how it was that Edward III., victorious as he was in battle, was really as unfortunate as John himself. With that impartiality by which Mr. Freeman is distinguished, he shows that the blame of the war of Edward III. rests at least as much on the French as on the English king. Philip wanted to annex Aquitaine, and, strange to say, though the glory of Crecy, Poitiers, and Navarete remained with England, and though the common idea is that Edward was one of our most heroic monarchs, yet the result was that France succeeded in her designs. Looking at the struggle as a whole, Mr. Freeman says with great justice, "We are com-"monly inclined to blame Edward for setting up "a claim of his own on the French Crown, after he "had done homage to Philip, and had thereby re-"cognised him as the lawful King of France. But "Edward was fairly goaded into the war by "Philip, and he seems to have assumed the title "of King of France as much to satisfy the scruples "of the Flemings as for any other reason. It was "fairly a case of drifting into war—a war which, "notwithstanding the two great battles and "many other gallant exploits, was begun, con-"tinued, and ended in a way which is thoroughly "purposeless and perplexing." One great secret of the failure of Edward, to whom the net result of the war was the gain of Calais at the cost of Aquitaine, was the divided state of feeling in the duchy itself, caused by the difference already pointed out between its position after the loss of the continental provinces and that which it had held when the King of England was also the sovereign of Normandy, and when he was really as much a French prince as the Parisian King himself. This short essay, we hesitate not to assert, gives a better conception of early English history than is to be found in long chapters of the books out of which it has been generally taught. The comparison between Edward III. and Henry V. strikes us as singularly true and discriminating, and is altogether so good an illustration of our author's style and mode of treating historical questions that we quote it in full:—

"One can hardly help contrasting the two great periods of English warfare and English victory in France. Edward the Third and Henry the Fifth almost necessarily suggest one another, but the difference between the two men is infinite. There is indeed a striking superficial likeness between those among the exploits of the two princes which have found for themselves the most abiding resting-place in popular memory. The story of Agincourt is almost a literal repetition of the story of Crecy, and the victory of Agincourt was hardly richer in immediate results than the victory of Crecy. But Edward was simply victor in a battle, Henry was victor in war, in diplomacy, in all that he attempted. In reading the reign of Edward the years seem to pass away we know not how. Every ten years there is a great battle, a glorious victory, but the intermediate periods slip by like a dream. They are full of purposeless, unconnected events, which fall into no certain order, and which it is almost impossible to keep in the memory. The time is stirring enough, there is always something going on, the difficulty is to understand or to remember what it is that is going on. We move backwards and forwards from Brittany to Gascony, from Flanders to Germany, from Scotland to Castile, without any clear notion why we are thus flitting backwards and forwards. In the reign of Henry, on the other hand, the wonder is how so many great events pressing close on the heels of one another could be crowded into the few years of his warfare. Edward, in short, made war like a knight-errant; war was a noble pastime for princes and nobles; the whole thing, from beginning to end, reads like a long tournament, a tournament carried on for the amusement and glory of a few, at the expense of suffering millions. Henry cared as little for human suffering as Edward did, perhaps even less. The besieger of Rouen was at least as stern as the besieger of Calais. But the warfare of Henry was no purposeless tournament; not a blow was dealt by him, whether on the field or in the council chamber, which was not dealt in deep and deadly earnest. It was not as a knight-errant that he made war, but as a general and a statesman of the highest order—as a king worthy to wear the crown of the great William and the great Edward. No doubt Henry was favoured by fortune as few men ever have been favoured. France lay before him in a state which seemed almost to invite his invasion. The murder of John of Burgundy, and the position assumed by his son, served the purposes of Henry as directly as if he had himself planned them beforehand. Edward certainly had no such manifest advantages. But after all, what does statesmanship consist in except in making the most of such advantages as a man has? The position of Henry was undoubtedly far more favourable than the position of Edward; but then Henry made the most of his position, while the Edwards, father and son, failed to make the most of theirs. Henry knew his purposes, and he accomplished them. Edward failed to accomplish his purposes, or rather, it is hard to say whether he had any purposes to accomplish."

During the Franco-Prussian war, and especially at the time when the probable terms of peace were being discussed, Mr. Freeman was conspicuous by the earnestness with which he advocated the German claims, and justified the demand for Alsace and Lorraine, or, more correctly, Elsass and Lotharingen. The grounds on which he based his argument were hardly intelligible to the majority of readers, brought up with the common notions of Continental history, and especially of the relations of France and Germany. Many got so far as to understand that the two provinces were but recent acquisitions of the French Crown, which had not been obtained in the most creditable manner; but even they, with the exception of a few, looked upon the whole territory as a kind of debateable ground, sometimes held by the one power and sometimes by the other, but which France had now enjoyed so long, and moulded so completely to her own views, that it was fairly regarded as part of the nation. In two of the essays—that on "Bryce's "Holy Roman Empire," and that on the "Franks and the Gauls," our author completely confutes these errors, and traces them to their source. Their origin is probably to be found in the confusion resulting from the identification of the modern France with the ancient Gaul. "The name 'Gaul' has never "fully died out as the designation of France. "How does the case stand in what was so long "the common language of Europe? The most "pedantic Ciceronian never scrupled to talk "familiarly about *Anglus* and *Anglia*; but "*Francus* and *Francia* are hardly known, "except in language more or less formal. "*Gallus*, *Gallia*, *Galliarum Rex*, are constantly "used by writers who would never think of an "analogous use of *Britannus* and *Britannia*. In "ecclesiastical matters, Gaul has always re-"mained even the formal designation. The "Gallican Church answers to the Anglican, the "Primate of the Gauls to the Primate of all "England." The result is a vague notion that the kingdom of France should include the old Gaulish territory. But, in fact, that monarchy is in reality only the kingdom of one tribe, which has been perpetually pushing its aggressions, and so absorbing into itself the dominions of its neighbours, as to make them appear parts of an organic whole. "Parisian France "has been in Gaul what Wessex has been "in England, what England has been in "Britain, what Castile has been in Spain, what "Sweden has been in Scandinavia, what Prussia "has been in Germany, and Sardinia in Italy." We cannot follow our author in his exposure of the way in which France has carried on her annexations, of the skilful manner in which she has veiled them, of the remarkable historical misrepresentations, as, for example, the speaking of the modern French empire as the successor of the great Frankish kingdom of the House of Clovis, by which she has sought to maintain her pretensions and defend her encroachments. Till the notions which have thus been engendered are swept away, the real character of French claims will never be understood, and Mr. Freeman has done important service in enabling his readers to see their fallacy. In pointing out the distinctions between Gallia and France, and, what it is not less necessary to remember, between the ancient Francia, which Pepin and his greater son carried to so high a point of glory and power, and the modern or Parisian Francia, which was then utterly insignificant, though it seeks now to claim the succession of a power to which it was really related only in name, in describing the true character of Charlemagne's empire and the fruit it left behind, in tracing the story of French aggression, our author has gathered into small space a large amount of historic lore with which every one who would judge intelligently of modern politics should make himself acquainted. We have noticed only some of the essays, but there are others of equal interest and value on "Frederick the First, King of "Italy," the Emperor Frederick the Second," "Charles the Bold," and "The Continuity of "English History."

* *Historical Essays.* By Edward A. Freeman, M.A., Hon. D.C.L. (London: Macmillan and Co.)

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*FAUST.**

To translators the "Faust" of Goethe is like one of those mountains that tempt to the ascent only to baffle and disappoint. One point attained, another presents itself, and then another and another rises, as if out of mists behind; so that it is little wonder comparatively few follow up the endeavour to the happy ending. It seems all so easy, clear, familiar, and graceful at the first blush. It is only when the work is fairly tackled that the real difficulties begin to appear. A magic something is then found to lurk in the most commonplace terms, the ordinary colloquial terms of speech are found to be untranslateable; and the meaning of the whole seems somehow to form a sort of nimbus about the words instead of residing prisoned within them. And all this, at any rate in the case of "Faust," is so associated with what is practical, worldly, sagacious, that the purely poetic spirit appears after all to have but little verge. Yet the very soul of poetry hovers over the whole—like the wavering spirit-forms which Goethe apostrophises in his dedication. To translate the "Faust" successfully, one would need to be in the first place a thorough scholar, imbued not only with the classical, but with the mediæval spirit; in the next, a poet, with depth and delicacy of imagination; then a wit and man of the world; and lastly, to have penetrated to some extent, at least, the significance of modern tendency and modern science. In few men are the essentials combined in proportionate measure. Former translators have each had some of these qualities in full allowance, and have notably lacked others. Hayward was exact and scholarly, and did almost as much as prose could do to render the "Faust"; Anster was appreciative and dashing; Blackie is nimble and hits fair sometimes by mere readiness; Martin catches the *esprit*, but hardly has sufficient breadth; Carlyle, who has rendered only fragments, comes nearest to communicating the strong, yet graceful many-sidedness of the original.

Mr. Bayard Taylor thus clearly puts him-

* *Faust: a Tragedy.* By John Wolfgang Goethe. Translated in the original metres by Bayard Taylor. (Strahan and Co.)

self into competition with a goodly company. But he has, at all events, come to his task well prepared. He has read nearly everything written concerning Goethe and the "Faust," and has never despised a commentary where he fancied the least help might be forthcoming. His notes prove his industry; and the method in which he has arranged them testifies to his judgment. Besides, Mr. Bayard Taylor is a poet—and here and there he has reached an exceptional grace and movement—more especially in the lyrics, which are really the testing portions of the work. The book is not merely a translation: it is in some sort a Faustiana—a repository of everything notable and curious that has been written with respect to the meaning and the history of this modern masterpice. But, while Mr. Bayard Taylor has the poetic delicacy, the sweetness of rhythm, the literary reserve and industry, which are so essential in such an undertaking, he lacks the subtle worldly humour which forms so pervading an ingredient in the "Faust." Hence we may say generally that he excels most in those passages which are softened and lyrical, and whose bearing is such that they could be most easily detached from the work. On the whole he is most successful with the second "Faust," where there is more of the play of fancy, and where the sharp realities of life are shrouded in fanciful forms of metaphor and allegory. He tells us himself that he agrees with Mr. Lewes, as to the folly of seeking to fathom the artist's *idea;* he contents himself with an effort after catching the spirit of separate episodes, and rendering them happily. Clearly the second "Faust" is less of a unity than the first—it has more of ideas, but less of an idea; it is more a thing of fancy and does not so directly bear on the practical problems of our modern life. Consequently it is more a succession of episodes, and some of these Mr. Taylor has thrown into wonderfully pellucid, characteristic English—especially a passage or two in the "Helena," which would almost compare with Carlyle's rendering for freedom and closeness of translation, if not for expressive strength. As to the *idea* of the work, Mr. Taylor himself is hardly consistent. He writes:—

"The intention of the work, reduced to its simplest element, is easily grasped; but if every true poet builds larger than he knows, this drama, completed by the slow acretion of sixty years of thought, may be assumed to have a vaster background of design, change and reference, than almost anything else in literature. Like an old Gothic pile, its outline is sometimes obscured by a labyrinth of details. While, in the Notes which succeed, it will now and then be necessary for me to give the conflicting interpretations, I shall endeavour to wander from the text as little as possible, and even when dealing with enigmas, to keep open a way *past*, if not through them."

We must be pardoned if we say that sometimes Mr. Taylor has been rather too determined to keep open a way *past* difficulties to be entirely successful; but this confession is itself sufficient to prove that no translator need attempt to altogether escape from his author's *idea*.

In another respect, Mr. Taylor, in his desire to be exact and methodic, has materially narrowed his chances of success. While he holds that the task of the translator is "not "simply mechanical, but that he must feel, and "be guided by, a secondary inspiration; sur-"rendering himself to the full possession of the "spirit which shall speak through him," he has gone on the system of adhering without exception to the original metres; and hence too often laborious stiffness and the resort to weak double rhymes. Perhaps one of the most patent instances of this is the famous song of the Flower Girls near the beginning of the first act of the second Faust. Here is the original:—

"Euren Beifall zu gewinnen,
Schmückten wir uns diese Nacht;
Junge Floretinerinnen,
Folgten deutschen Hofes Pracht.

Tragen wir in braunen Locken,
Mancher heitern Blume Zier;
Seidenfäden, Seidenflöcke,
Spielen ihre Rollen hier.

Denn wir halten es verdienstlich,
Lobenswürdig ganz und gar;
Unsere Blumen, glanzend kunstlich,
Bluhen fort das ganze Jahr.

Allerlei gefarbten Schnitzeln,
Ward Symmetrisch Recht gethan;
Mogt ihr Stuck für Stuck bewitzeln,
Doch das gauze zieht euch an!

Niedlich sind wir anzuschauen,
Gärtnerinnen und galant;
Denn das Naturel der Frauen,
Ist so nah mit Kunst verwandt."

This is Mr. Taylor's version:—

"That we win your praises tender,
We are decked in festal gear;
At the German Court of splendour,
Girls of Florence, we appear.

On our locks of chestnut glosses,
Wear we many a flowery bell;
Silken threads and silken flosses,
Here must play their parts, *as well.*

Our desert, not overrated,
Seems to us assured and clear;
For by art we've *fabricated*
Flowers that blossom all the year.

Every sort of coloured *snipping*
Won its own symmetric right!
Though your wit in each be tripping,
In the whole you take delight.

We are fair to see and blooming,
Garden-girls and gay of heart;
For the natural way of woman
Is so near akin to art."

We fancy it would not be hard to get a rendering more faithful to the original, more simple, and yet more poetically expressive. Owing to the peculiarity of its structure, and the very exceptional phrases for lyrical purposes here introduced, it is exceedingly difficult to render this song faithfully and yet musically; so that it may, without injustice, be taken as a kind of test. For this purpose we have chosen it; and, also, that we may venture to set by the side of Mr. Taylor's version a rendering which we have chanced on, and which was executed now a little time ago. Whether or not it is a better translation than Mr. Taylor's, we leave our readers to judge:—

"Girls of Florence, come we in
To your German Court so bright;
Your sweet praises all to win,
We have decked us out this night.

Flowery wreath and flowery spray
On brown locks we lightly show;
Here alike their parts must play—
Silken thread and silken bow.

Meritorious work we know
Of some praise is well secure;
Flowers we bring that by art's glow
Through the varied year endure.

By its colour each bit took
What was its symmetric place;
Pleasing is the whole in look,
Though the parts claim not your grace.

Pretty are we, gay of feature,
Garden girls, with lightsome heart;
The deepest that's in woman-nature
Is so very like to art."

In the conclusion of the famous speech of Mephistopheles in heaven, we have something of the same unmusical diffuseness on Mr. Taylor's part, as in the song of the Flower-girls:—

"Life somewhat better might content him,
But for the gleam of heavenly light which thou hast lent him;
He calls it reason—thence his powers increased
To be far beastlier than any beast.
Saving Thy Gracious Presence, he to me,
A long-legged grasshopper appears to be,
That springing flies, and flying springs,
And in the grass the same old ditty sings.
Would he still lay among the grass he grows in!
Each bit of dung he seeks to put his nose in."

How poorly this represents the sharp, condensed satire of the last five lines:—

"Er schient mir . . . .
Wie eine der langbeinigen Cicaden,
Die immer fliegt und fliegend springt
Und gleich im Gras ihr altes Liedchen singt;
Und lag'er nur noch immer in dem Grase!
In jeden Quark begräbt er seine Nase."

Martin, it seems to us, has caught more of the Mephistophelean spirit in this case:—

"He seems to me, if I my thought may state,
One of those grasshoppers, with legs ell long,
That flies and leaps, and flies again, and straight
Down in the grass is piping his old song!
If to the grass he kept, his grief were less,
But he will thrust his nose in every dirty mess!"

Although the phrase, "his grief were less," does not appear in the original, yet it is the clear implication, and the rendering, "dirty "mess," is simply excellent. In the Prison Song of Margarete, however, Mr. Taylor distinctly has the pre-eminence; here he is peculiarly happy and exact:—

"My mother, the harlot,
Who put me to death;
My father, the varlet,
Who eaten me hath!
Little sister, so good,
Laid my bones in the wood,
In the damp moss and clay:
Then was I a beautiful bird o' the wood;
Fly away! Fly away!

Mr. Martin is diffuse in his rendering of this, and in one point, at least, sacrifices the real association for a need of a rhyme.

"My mother, the wanton,
She took my life;
My father, the rogue,
Ate me up *with his knife,*
My wee little sister
She picked up my bones,
And laid them to cool
All under the stones.
Then I turned to a woodbird
So bonnie to see;
Fly away, fly away,
To the woodland with me!"

It is evidently the cool place amidst the moss and leaves that suggests the idea of a bird, and clearly there is no countenance for stones, save as a needed rhyme for bones. Mr. Taylor's rendering of the Chorus of Spirits in the First Faust is very spirited and faithful; while, on the other head, Brander's Song of the Rat is but mediocre. In the most crucial difficulty Mr. Taylor follows Mr. Martin in rhyming kitchen with *twitching* in the third stanza. We are tempted to cite many other instances and contrasts, but space forbids; we can only out of justice to Mr. Taylor quote a passage from his rendering of the "Helena," where he comes into direct comparison with Carlyle, standing the trying test very well, however. Helen speaks:—

"A common fear beseemeth not the child of Zeus;
No lightly passing hand of terror touches her;
But that fell horror which the womb of ancient Night
With first of things delivered, rolled through many forms,
Like glowing clouds, that from the mountain's fiery throat
Whirl up expanding, even heroes' breasts may shake.
Thus terribly have here to-day the Stygian gods
Mine entrance in the house betokened, and I fain,
Even as a guest dismissed, would take myself away
From this oft-trodden theshhold I so longed to tread.
But no! Hither have I retreated to the light;
No further shall ye force me, Powers, be ye who ye may.
Some consecration will I nurse: then purified,
The hearth-fire may the wife so welcome as the lord."

If Mr. Taylor has not produced what is to remain as the standard English version of "Faust," he has at least done something to materially help towards it. If he fails sometimes, it is, in most instances, where others have failed before him. And for most part, where he is decidedly good, it is where others have heretofore been but indifferent. Some passages of his work are masterly, and where he is at fault, his failure is, in most cases, due to the principles on which he predeterminedly set to work. His two volumes are a triumph of learning and industry, and to students of Goethe they cannot fail to be welcome, were it for nothing more than the skilful form into which so much matter relative to the poem is thrown together with illustrative significance. To the non-German scholar who will accept the work on its own account, it is calculated to be a source of much enjoyment and profiting; and we hope many will find it such who else would not have managed to approach so close to this most gigantic conception of Goethe.

BRIEF NOTICES.

Krummacher: an Autobiography. Edited by his Daughter. Translated by the Rev. W. G. Easton, A.M. With a Preface by the Rev. Professor Cairns, D.D., Berwick. Second Edition. (T. and T. Clark, Edinburgh.) This is a second and enlarged edition of a very interesting work. Krummacher, who had in him a good deal of the self-conscious, suffusive sentiment which, when associated with large culture, makes an admirable element in an autobiographer, wrote sketches of his own career up to the year 1848, by which time he was upwards of fifty years of age. This includes, of course, the most stirring period of the Court-preacher's life in Berlin. He draws fine pictures of the childish days in Duisburg and Kettwig, of his university time, and then of the peaceful pastor's life in Ruhrort, Barmen, and Elberfeld. Not less beautiful, but still more interesting, from the share which Krummacher took in evangelical movements—more especially in the opposition to the new tide of Rationalism then rising high—and from his constant contact with distinguished persons, is his record of the life in Berlin. There is in Krummacher a peculiar clearness of objective faith, together with an almost feminine tenderness, which imparts now and then to his writings a touch of imaginative beauty such as we too seldom find in Evangelical writings in this country. And Krummacher was a thorough Evangelical. All his reverence and love for Bunsen personally could not make him hide from the King his concern lest Bunsen's teachings should take deep hold. Yet he was very much at one with Bunsen as to his views about ritual and hymnology, and sympathised with him in much. Krummacher, with all his definiteness of view, was yet a good courtier; and some of his sketches of the Court and references to Frederick William IV. are very valuable and instructive. It is odd to find—and we have a direct glimpse into the character of the man in the circumstance—that, while he could not possibly have sympathised with Goethe from a religious point of view, and, indeed, by his evangelicalism was bound to have held his opinion in a certain contempt, he yet, courtier-like, takes care to embody in his autobiography, Goethe's publicly expressed opinion of his preaching whilst at Barmen, where the poet heard him. Nothing could be more incisive than this remark of Goethe's: "His expositions are tropical and "pictorial, the imagination seen and manifest on all "sides; but good sense is concentrated into the "smallest compass. Thus his hearers vainly fancy "that they return to their homes from such displays "made better, though their ears have received much "more than their hearts." It was something, of course, to be even publicly noticed by Goethe, and therefore the words are quoted with the very gentle remark in introducing them that "of course they were

"by no means agreeable." Fancy Dr. Begg, of Edinburgh, or Canon Miller, quoting in this way the opinion of Lord Byron on his preaching! The last twenty years of Krummacher's life, for he lived to see his seventy-third year, are outlined to us by dint of letters and other memoranda. The book is a beautiful specimen of a sort of biography, too little practised amongst us. Our religious biography tends always to be too exclusively religious.

Words from a Laymɑn's Ministry at Barnard Castle. By the late GEORGE BROWN, Esq., Barrister-at-law. Second Edition. Edited by JAMES HEYWOOD, M.A., F.R.S. (Whitfield.) This is in several respects a remarkable book. Mr. George Brown was in the first place a zealous and indefatigable seeker after truth, then he was a man of "fine imaginings," something of a poet, in short; so that, although his "intellect," keen to distinguish, and slow to rest amid contradictions, led him on from Methodism to Unitarianism, yet he never lost, what so many in making such a change irretrievably lose, spiritual fervour and intensity of devotion. He was a solicitor in Barnard Castle, and after some years became a barrister, and enjoyed an extensive practice. But no worldly temptation or prospect could make him relinquish his studies. He was a reader of poetry, and an observant lover of nature; and his desire to teach was stronger than the traditions of his profession. He drew a few friends and neighbours round him, and founded a Unitarian congregation of which he was the pastor. The volume contains a selection from his sermons. They are carefully, severely thought out, but they are suffused with fancy here and there, and show everywhere a fresh, buoyant mind, touched with that sort of pure, youthful enthusiasm, which seems in some privileged souls to become even more prevailing and beautiful as they grow older. Though there is due exercise of the reasoning faculties, there is here nothing of that coldness and hardness which Mr. Martineau himself has mourned over as the chief marks of Unitarian preaching. The sermons on "Come to Me" and "Christ, the Redeemer," are remarkable for their intense spirituality, and those on "Ill Nature" and "The Value of Time," for their practicalness. Sometimes, of course, we might differ in the way of stating a truth, but with the spirit we are most often at one. The following is surely wholly Christian in its scope.—

"This cross of Christ is held up before you and me as the symbol of a real life. The spirit that chose Calvary is to be our spirit—the spirit of our life; we are thus daily to be offered up. So are we to bear about with us the dying of our Lord Jesus; die as He died, to self and sin; live as He lived, for truth and God. We do not ask you to believe that Christ did some wonderful act upon which you are to throw yourself and reap its benefits. No; you are to go and do likewise—to live in the spirit of Calvary. The cross has been often preached as a shield—a device against the claims of God's holiness—or justice. But, my hearers, we ask no screen from the rectitude of God. It is our hope. We seek no protection against a holy being: for He is our protection and refuge."

The volume has evidently been carefully edited, and the eloquent sermon added to this volume, on the "Church of the Future," saved by Mr. Joseph Lee, is certainly well worthy of being widely read. Such men as Mr. Brown cannot but exercise a good influence against the extreme worldliness of the day, even though they are not *orthodox*.

The Idol in Horeb. By CHARLES T. BEKE, Ph.D., Fellow and Medallist of the Royal Geographical Society. (Tinsley.) Dr. Beke has here entered on a theme of not a little importance; but his book is pretty much no head and all tail. His theory is that the golden image set up at Mount Sinai was a cone, representing flame, under which God had manifested Himself, and not a literal calf. To establish this he enters on a demonstration that the Mitzraim of Scripture is not identical with the Egypt of profane history; and the inhabitants of this country, Mitzraim, are in the Scriptures incorrectly designated Egyptians, and their original country in like manner improperly designated Egypt; for it was not any portion of Egypt itself, but was situated wholly to the eastward of the Isthmus of Suez. Dr. Beke holds, and produces some evidence in behalf of the supposition, that it was during the gradual passage of the language brought by the Israelites out of Mitzraim into that in which we now see the "Hebrew" Scriptures written, that the word *'egel* (or *ghegel*), signifying a *cone*, lost its original meaning, and came to be confounded with the same word in its signification of a calf. "In spite of all their troubles and "misfortunes, or perhaps it might rather be said in con-"sequence of them, the Jews did continue to maintain "their spiritual faith. But when at a later period they "became intimately connected with Egypt, and witnessed "there the adoration of the sacred bull Apis, they fell "into the error of regarding as a golden calf the *'egel* or "conical representation of the flame of fire which their "forefathers, and after them the ten tribes, had wor-"shipped as the similitude of the Eternal, but of which "they themselves, as Jews, had lost the signification." The book is in the form of a series of letters which were addressed by Dr. Beke and others to the *Jewish Chronicle*, and the little volume is eked out by discussions as to the origin of the Nile and the possibility of diverting its waters. Dr. Beke, of course, is guided by a very laudable desire in his efforts to prove that the Jews did not descend to the lower form of idolatry; but it is clear that in all oriental forms of cone-worship there are relics of the phallic idea—the flame having somehow come to symbolise the sun as the generative power of nature, and then to have more or less been made to cover special processes. This is a subject which would lead into very wide fields, but it is evident that, cone or no cone, the prophet Moses was not inclined to tolerate the idolatry. The more refined it was probably it would prove the more hateful to him.

The Good Man of Business: a Book for Young Men. Memoirs of Walter Powell, late of Melbourne and Victoria. By BENJAMIN GREGORY. (Strahan.) Walter Powell was a man of singular clearness of intellect, energy, and decision of character, and was marked by that sort of piety which permits no doubt of its genuineness. He was born in Tasmania, where his father had settled, but was unfortunate. He was taught by his mother, became a clerk at twelve years of age, and by the time that he had reached his thirtieth year was a man of property and the centre of noble influences. And all this, in spite of a very weakly constitution, which his early struggles tended to confirm. He had always been serious, but was converted when quite a young man at Launceston, by a Mr. Turner, a Wesleyan, and joined the Wesleyan communion. He was as active in all Christian enterprises as in his business, yet his business flourished, and he came over to England, where worldly success attended him from first to last. But he was always doing good; "ready to com-"municate," he was also willing to aid every good cause and every deserving struggler with whom he came in contact. His biography, notwithstanding its manifold evidences of rare business talent and foresight, is a continuous record of benefactions and self-denials, done clearly with the honest desire that they should be kept secret. We are not sure but Mr. Gregory has spent rather too much time in efforts to apply the lessons of this singularly beautiful life, but the facts themselves speak, and it is written in such a way as to fit it to become a standard book for young men going out into the world.

Stories of Old England. By GEORGE E. SARGENT, Author of "Richard Hunne; a Story of Old London," &c., &c. (Religious Tract Society.) This is a second series of sketches from early English history. Nothing could be better suited than such episodes to form the foundation of books for the young. Mr. Sargent has chosen as topics in this volume the very interesting period which includes the murder of the princes in the Tower of London, the contests between Richard III. and Richmond, so powerfully delineated by Shakespeare; then the wars of the Roses, and the life of Cardinal Wolsey. All is in light and graceful terms, and due information is given as to manners and customs of the period, which is much aided by suitable engravings. The book is very well fitted for the purpose intended.

THE GREAT FIRE AT CHICAGO.

Ample details of this fearful calamity have now come to hand. From a letter written by the New York correspondent of the *Daily News*, dated October 10, we extract the following:—"None of the published accounts of the disaster give an adequate idea of the dreadful truth except to one who knows from personal observation how completely the business, activity, wealth, culture, and beauty of the prairie metropolis were concentrated in the two or three square miles of compact streets which are now most thoroughly devastated.

"The conflagration began on Sunday night. A boy took a kerosene lamp into a stable while he milked a cow. The cow kicked the lamp into a pile of straw, and in a moment the building was in flames. The firemen, exhausted by their labours at a large fire which had been extinguished only a few hours before, were late in coming, and clumsy when they came. One of the strong winds to which Chicago is subject was blowing at the time, and the cinders were carried from roof to roof. In a very few minutes the fire was beyond control. Four-fifths of the buildings in Chicago are of wood. The streets are paved with tarred wooden blocks. The sidewalks, except in a portion of the business quarter, are of plank. The wind, increasing to a gale, carried the flames across the river, and bore them towards the northern suburb. The shipping was consumed, the bridges were destroyed, the frame houses caught like tinder, and brick, stone, and iron warehouses, supposed to be fire-proof, crumbled away like a house of cards. Then the pavement began to blaze. The waterworks were burned, so that fire-engines were useless. The troops, under direction of Major-General Sheridan, blew up a number of houses, but the wind carried the conflagration across the ruins. The north division had been eaten out, when the gale veered round from south-west to north, and bore the flames back again upon the hitherto untouched dwellings south of the business quarter. All night, all the next day, all the second night, the fire was unchecked. At last the wind died away, and on Tuesday morning the blessed rain fell, and the devastation ceased. How many lives were lost no one can yet tell. About forty are known to have been destroyed, and 500 are missing. 150,000 persons are homeless. The churches that remain standing are crowded with the destitute. Thousands are camping on the prairie under the open sky. A few hundreds, more fortunate, are sheltered in tents supplied by General Sheridan. There was danger of a famine, but the charity of other cities has been so prompt that this additional calamity has been averted. From Cincinnati, St. Louis, and other parts of the West, heavy trains loaded with cooked provisions, biscuits, and cheese, were hurried forward on Monday, and relief-trains from New York are driven through at the utmost speed, taking the right of way over all other travel. Rations are issued by the army commissaries, so that while there is terrible suffering there is no danger of starvation.

"To add to the horrors of yesterday, eight incendiaries were actually detected setting fire to houses on the west side, probably for the purpose of plunder. The mob shot some of them, and hanged the others on the nearest lamp-posts. For two days there was a horrible outbreak of drunkenness and rapine. The police were powerless; the gaol and the lock-ups were burned. Now the soldiers are keeping order, and what remains of property is well enough guarded.

"It is impossible to tell the extent of the loss. Estimates this morning place it as high as 300,000,000 dollars; but I believe the figures I telegraphed you on Monday—100,000,000—will be found much nearer the truth. A great deal will be saved, even from the midst of the burned district. Many vaults are doubtless uninjured, and many buildings will be restored with less expense than people now suppose. But under the most favourable aspect of the case, the disaster is the most awful that has ever overtaken an American city, and perhaps the most sweeping of its kind of which there is record in history. The whole country is aroused. Everybody is contributing for the relief of the sufferers; subscription lists are circulating in all the cities, and all classes, from the rich banker down to the policeman, are giving liberally. And in the midst of the smoking ruins the remnant of Chicago shows the same amazing enterprise and activity which have made it such a curiosity among cities. The heaviest losers are already rebuilding their warehouses and hotels."

A despatch from New York states that the merchants at Chicago are generally resuming business. Three thousand temporary dwellings have already been erected. The American papers express great satisfaction at the English contributions to the Chicago Relief Fund. The subscriptions in America are estimated at nearly a quarter of a million sterling.

The Mansion House Fund for the relief of the Chicago sufferers now amounts to 38,359*l.*, of which the Lord Mayor has advised 30,000*l.* by telegraph. Of more than 15,000*l.* subscribed in Liverpool, 10,000*l.* has been remitted in like manner. The Mayor of Liverpool has received the following telegraphic message from the Mayor of Chicago:—"This moment we have your despatch that Liverpool sends first instalment, 10,000*l.* to our citizens. An afflicted city forgets her desolation in the midst of such unparalleled generosity. The whole civilised world is reaching a brother's hand to us. May God bless you for bringing food to our mouths and hope to our hearts."

A telegram from Chicago to the Union Bank of London states that the banking-house of Messrs. Henry Greenbaum and Co. was in complete running order again. The bank vaults withstood the flames, and all the money, securities, books, and papers were saved.

Advices from the Illinois Railway Company state that the passenger depot and freight depot of the company at Chicago were nearly destroyed, and that they lost about twenty freight cars. The smaller of their two elevators was also consumed, but the larger one (elevator B, the capacity of which is the greatest of any in the West) was saved with its entire contents. The losses of the company are covered by insurance in England.

Miscellaneous.

Floods are reported from South-west Lancashire.

The London and Brighton coaching season was brought to a close on Saturday.

An Education Bill for the Isle of Man was read a first time in the House of Keys on Friday.

A telegraph cable from Lowestoft to Borkum has just been successfully laid.

Relapsing fever is reported to have become epidemic in some of the dirty and impoverished parts of Liverpool.

The nine hours system is being generally adopted by engineering firms in the North, and one or two railway companies have accepted it.

The grand jury at the Central Criminal Court on Monday ignored the bills in all the cases connected with the writing and publication of the pamphlet on the Eltham murder trial.

It is stated that Mr. Michael Bass, M.P., has prepared a bill, which he intends to introduce next session, to abolish process of recovery for any debt under the value of forty shillings.

The citizens of London met on Friday to elect a sheriff in succession to Mr. Young. Mr. Bennett, the watchmaker of Cheapside, was chosen.

Mr. Gladstone's speech at Blackheath on Saturday next will be telegraphed in full to the American papers, and as the daily papers there are published on Sunday, the speech will be read throughout the United States twenty-four hours before it will be generally known in England. The resolution of confidence in the right hon. gentleman will be moved by Mr. J. R. Jolly, and seconded by Dr. W. C. Bennett.

At Wednesday's sitting of the Middlesex Sessions, a woman, with more than one *alias*, who had been

in custody seventy-six times for begging, was sentenced to six months' imprisonment.

At Birmingham a movement is in progress for strengthening the hands of Sir C. W. Dilke, M.P., who proposes, in the course of next session, to call attention to the importance of effecting a readjustment of electoral districts.

A guild of ladies is proposed to be formed to promote modesty of dress, to do away with extravagance, and substitute the neatness and sobriety suitable to Christian women. Miss Harrison, of Swanage, Dorset, is acting as organiser of the guild.

A glowing account of the Protestant deaconesses' Training Hospital at Tottenham (Dr. Laseron's) appears in the *Times* with signature "A. G." "The religious duties of the nurses in the hospital are," he says, "strictly limited to reading a short portion of the New Testament or a Psalm in the morning in the ward, and that without comment. They are expected to show their Christianity in their work and not in words."

The Tichborne Trial.—The hearing of this case will recommence on the 7th of November. The claimant to the Tichborne baronetcy and estates is now staying with a friend in Cornwall. It is alleged by his adherents that the first person he will put into the witness-box, on the resumption of the trial, will be Arthur Orton.

Metropolitan Pauperism. — The number of persons in receipt of relief, which had been gradually dwindling throughout the summer, but which has recently been fluctuating between 117,000 and 118,000, has suddenly and unexpectedly dropped to 114,128. The roll is, we believe, actually less than any which has been taken since the middle of November, 1866, when only 113,138 persons were supported out of the rates; while as, since that date, some 200,000 people have been added to the population of the metropolis, the relative improvement is of course still greater.—*Pall Mall Gazette.*

Dr. Williams's Trust—Glasgow Scholarships. —At the last quarterly meeting of trustees held on the 17th inst., at the Library, 8, Queen-square, the following three gentlemen out of seven candidates who had recently competed in the prescribed examination were elected bursars on the Williams foundation:—Henry Jones and Alfred Howells, students of Trevecca College, Breconshire; and John Reid, of Blyth, student of the Glasgow University. Each scholarship is of the value of 40*l.* per annum, and is tenable for three years.

The Representation of Plymouth.—Should a vacancy occur for the borough by the election of the Attorney-General (Sir R. P. Collier) to the bench, it is expected that Mr. Alfred Rooker, of Plymouth, will be the candidate of the combined Liberal party. At a meeting of Conservative electors on Monday it was resolved unanimously that, in anticipation of the expected vacancy, immediate steps be taken to procure a suitable candidate in the Conservative interest, and a committee was appointed with reference thereto. There was a large attendance.

Alexandra Palace.—The committee have given notice that the subscription lists will be finally closed on the 31st, so that all intending subscribers should at once send in their applications. The first sod of the short line from the Great Northern Railway into the Alexandra Palace will be cut in a few days. The palace station will run under the terrace, so that the public will have every shelter from inclement weather. A concert was given in the palace last Saturday afternoon, before a respectable company, when the "Messiah" was performed by the London Vocal Union.

The Robert Hall Statue at Leicester.—This long-talked-of work of art, commemorative of the great Baptist preacher, is at length completed, and is announced to be inaugurated on Thursday, the 2nd of November next. The statue, which is of Sicilian marble, is nine feet in height, and is from the chisel of John Birnie Philip, Esq., the sculptor of one half the podium of the Prince Consort memorial in Hyde Park. The pedestal, circular in form, and nearly twelve feet in height, is of polished grey granite, from the quarries of Messrs. John Freeman and Sons, Penrhyn, Cornwall. On the die-stone is to be seen the concise inscription—"Robert Hall." It is not contemplated to have either procession, music, or public dinner in celebration of the event.

Railway Amalgamation.—At a largely-attended meeting of the Lancashire and Yorkshire Railway Company on Friday, at Manchester, the scheme for amalgamation with the London and North-Western Railway was adopted by an immense majority. The chairman announced that he had received 3,517 proxies in favour of the amalgamation, representing nearly eight millions of capital, and only three proxies against. At a meeting of the proprietors of the London and North-Western Railway Company, also held on Friday at Euston Station, a resolution was passed unanimously approving of the amalgamation, and authorising the directors, pending the application to Parliament, to enter into an arrangement for the working and management of the two undertakings.

The Female Medical Students.—On Saturday a meeting of the Senatus Academicus of the University of Edinburgh was held for the purpose of considering what steps should be taken in regard to the admission of the female medical students to the examinations. A memorial was laid on the table from the Lord Provost of Edinburgh and others, the Executive Committee for Securing a Complete Medical Education to Women in Edinburgh, along with the opinion on the subject by the Lord Advocate and Sheriff Fraser. After a long discussion the senatus adopted a resolution to the effect that no further difficulties were to be placed in the way of the ladies as regarded either matriculation or preliminary examination.

The Rush out of the Army.—The *Army and Navy Gazette* hears that officers have sent in their papers "by hundreds and hundreds." In one cavalry regiment one major and six captains and several subalterns seek to retire. The Dublin Brigade Office is reported to have had 400 applications to retire, and we are afraid to mention the number reported to have been received at headquarters. There is indeed an ugly rush to get out of the army. It is intended to effect a considerable reduction in the half-pay list, and a large number of the captains whose names appear in the closely-packed columns occupying pages 149, 150, and 151 of the Army List are, during the next few months, to have the chance of full-pay employment.

Canon Kingsley on the Study of Facts.—Canon Kingsley attended a meeting of the Bristol Evening Classes Association on Wednesday night, and distributed the prizes and certificates to the successful students. There was, he said, nothing like learning accuracy in drawing to cultivate the habit of accuracy of thought and study in social, moral, and political questions. If we want to get the world right the first thing we must learn to do is to be honest, and say exactly what we have heard, and seen, and felt, and then the world will begin to slide in its right groove pleasantly and fast. One reason why he gave up his professorship at Cambridge was that he found history so overwhelmed with lies that he could get at the truth of nothing whatsoever, and he resolved that he would not bother his head with things of that sort while he could get on without them.

Water-colour Exhibition.—A very interesting exhibition was opened on the 16th inst., at the gallery of the Institute of Painters in Water Colours, Pall-mall. It comprises contributions from many private collections, and includes works by G. Bach, G. Cattermole, D. Cox, Dewint, Holland, W. Hunt, Mulready, Prout, and Turner, among deceased artists; and by Mdlle. R. Bonheur, Messrs. Burton, Davidson, J. Fahey, A. Fripp, Hine, J. F. Lewis, S. Palmer, Rossetti, and Sir E. Landseer, among living painters. The proceeds of this exhibition will be appropriated to the benefit of the National Hospital for Consumption, &c., at Ventnor, Isle of Wight. A similar gathering was made for the same purpose last year. This choice collection of water-colour paintings will remain open till the end of November, and will well repay a visit.

A Telegraph round the Globe.—The construction of a line between the American coast and the Empire of Japan is the only thing needed to complete the telegraphic circle of the globe. "The missing link" in this splendid chain of intercommunication is about to be supplied by Mr. Cyrus Field, who has projected a line from Victoria, the capital of Vancouver's Island, to Hakodadi, in Japan, and from thence to the Russian naval station on the coast of Asia, where, across the steppes of Siberia, the telegraphic wire penetrates to St. Petersburg, and is united with every part of the great European system. This new line, the estimated length of which is 4,370 nautical miles, will touch at Atcha, one of the Aleutian Islands. It is in contemplation to lay a cable between Honolulu and the Australian colonies, thereby establishing direct intercourse between Melbourne and San Francisco.—*Daily News.*

Saturday Half-holidays.—In order to encourage those who are fortunate enough to obtain a regular half-holiday on Saturdays to make excursions in the suburban districts, and study nature there, prizes to the amount of thirty guineas have been offered, through the medium of the Early Closing Association, by the Duchess of Sutherland, the Countess of Ducie, and the Marquis of Westminster, for the competition of members of botanical, microscopical, and geological clubs, working men's clubs, and the unprofessional naturalists of London generally. The subjects selected by the prize-givers require from the competitors an acquaintance with the mosses, pond microzoa, and fossils of the London district, obtained by Saturday afternoon excursions to be made during the next twelve months. It is hoped that this movement will favourably commend the practice of giving a half-holiday on Saturday to all employers of labour in retail business.

The United Kingdom Alliance held its annual meeting in the Free Trade Hall at Manchester on the 17th inst. Mr. John Whitworth presided. The treasurer's balance-sheet showed that the receipts for the year amounted to 17,142*l.*, and the expenditure to 13,948*l.* It was resolved that in order to carry on the agitation for the Permissive Bill with greater vigour a guarantee fund of 100,000*l.*, to be subscribed in equal instalments during the next five years, should be raised. During the meeting three subscriptions of 5,000*l.* each were announced, and altogether nearly 40,000*l.* was subscribed during the day. The evening meeting in the large room of the Free Trade Hall was very crowded, and many people had to go away for want of room. Archdeacon Sandford presided, and the meeting was addressed by Archbishop Manning, Sir Wilfrid Lawson, Mr. Trevelyan, M.P., the Rev. William Arthur, and others. Archbishop Manning spoke with great earnestness in favour of the principles of the Alliance, and was loudly cheered. He said there should be a strike of working people against the system which now encouraged intemperance. There should be a lock-out, and if the publicans would not turn the key inside, the working men should turn it on the outside.

Reception of the Prefect of the Seine.—On Wednesday evening a grand banquet was given at the Mansion House, London, by the Lord Mayor, to M. Léon Say, Prefect of the Seine, and M. Vautrain, President of the Municipal Council of Paris. The Lord Mayor, in proposing the health of his guests, said that Paris in her late trial had been an object of solicitude not to France alone, but to the whole civilised world. M. Léon Say, in reply, after thanking the Lord Mayor and the English people, pictured the anguish of Paris, cut off, as it were, from the nineteenth century and from civilisation, and thrust back again into the middle ages. In the course of his speech, M. Léon Say alluded to the possible modification of the commercial treaty. Archbishop Manning, the Bishop of Winchester, and Lord Lyons were among the speakers. When the Common Council assembled at Guildhall on Thursday, M. Léon Say and M. Vautrain, having been introduced by the Lord Mayor, presented the City of London with a gold medal and an artistically executed model in bronze of the Hotel de Ville before its destruction. These memorials were tendered in recognition of the assistance which the citizens of London had rendered to the inhabitants of Paris at the close of the siege. M. Léon Say at the same time read an address from the Municipal Council of Paris, thanking the corporation for its kindness to the distressed people in the French capital.

Meeting of the International.—A large meeting of the members of this secret society was held on Saturday night at their room, Holborn, for the purpose of considering the best means of promoting the objects of the association. Of late the society has not been supported by the working men of England, and since the publication of the late political pamphlet many of the subscribers have withdrawn their names and funds have been low. It was therefore resolved that a number of associated branches should be formed throughout the country for the purpose of extending the movement and gaining subscriptions among the working classes to carry on the work. Owing to a resolution passed some months since that the foreign members of councils, many of them Communist refugees in London, should have a place on the London Board, there has been a great preponderance of foreign and political influence, and those representing English opinions have been outvoted. Considerable dissatisfaction therefore exists among the English members, who maintain that the society was first instituted to internationally regulate trade matters among workmen, but that as it has been perverted now into a political association, it is not worthy of the support of the English working classes, who are now to be called upon to find the sinews of war for foreign agitations. A journal lately established in London by French Communist refugees, called the *Qui Vive*, gives up the conversion of the English working men to Internationalism as hopeless. This opinion has been arrived at, the writer says, after mature examination.

Gleanings.

A Chinese drama now in progress in San Francisco, has been running 164 years in China, and twelve years in America.

The sum of 3,852*l.* 9*s.* 9*d.* was paid into the Exchequer in the year ended the 31st of March last as "Conscience Money."

Alcohol was first invented and used to stain the cheeks of the ladies of Arabia, 920 years ago. It still reddens portions of the human face.

A small live scorpion was found in the dressing-room of the racket-court at Sheerness last Friday week.

A bill will be laid before Parliament next session to establish a company for the purpose of supplying London with water from the Cumberland lakes.

The editor of a newspaper thus introduced some verses: "The poem published this week was composed by an esteemed friend who has lain many years in his grave for his own amusement."

At the Bow-street Police-court, London, a fine of 5*l.* has been inflicted upon a man for having used armorial bearings upon a circular without a license.

The *Lancet* has an article on the evil effects of railway reading, wherein it is stated that serious disorders of the eyes, including blindness, are now prevalent, due to that practice.

President Grant, while recently making his tour of the publishing and printing-office of The *Brooklyn Union*, during his recent visit to that city, took occasion to remark, "Well, I guess I have set a good many columns of type myself in Georgetown, Ohio, years ago." "Why, general," said General Porter, "I never heard of that." But the President replied that it was true, nevertheless.

A Broad Hint.—"Yer haven't got such a thing as a pair of old trousers, have yer?" said an importunate beggar, looking in at a counting-house. "No, my man," said the merchant, "I don't keep my wardrobe in my office." "Where do yer live?" rejoined the tramp, "give us yer address, and I'll call in the morning for the old 'uns you've got on."

Taking it Literally.—An honest farmer of Surrey has written a letter to a relative in Virginia

to say that all this talk in the newspapers about a sanguinary engagement between the Germans and the English at Dorking is a stupid hoax, and that he lives in the neighbourhood of Dorking, and that nothing of the sort has occurred there at all.

A French Notion.—Under the heading "High Life," the French papers publish the following which will be very new to English readers:—"Here is a noble marriage. Lord Petrus Holloway betrothed to the only daughter of the Marquis de Boséry-Charasse, whose income is upwards of 50,000*l.* a year. Lord Holloway, by his mother's side, is the last descendant of the Lords of Ravenswood, rendered famous by Walter Scott's 'Bride of Lammermoor.'"

The One Thing Wanting.—M. Millaud paid 4*l.* per head for the eating alone, and the most splendid wines were extra. Truffles that year were particularly scarce; and the Amphytrion, to show how he despised expense, made a profuse display of them in many dishes. Coming away from this banquet of Lucullus, I asked an Irish friend, whom I met putting on his great-coat, whether he did not think the dinner a marvel. His answer was, "Well, perhaps, it may have been something out of the way, but for myself I like a potato, and I didn't get one." Neither did I, but yet the defunct Millaud's dinner will ever remain prominent among my gastronomic recollections.—*Paris Letter.*

The Psychic Force.—Mr. Crookes has continued his experiments on the psychic force; and, by the aid of improved apparatus, he has registered in further detail, and by automatic instruments, the movements of a heavy plank upon which Mr. Home, and another person not named, operated. Their hands were placed in a metal cage suspended in bowls of water, so fixed in contact with one end of the plank that he believes it clearly and demonstrably impossible that they could have exerted any pressure on the plank. The dynamometer, nevertheless, registered a pull ou the dystal end of the plank amounting, in some instances, to some pounds weight. It is to be regretted that Professors Stokes and Sharpey, or some other equally eminent physicists, do not consent to investigate these experiments, which they have been invited to scrutinise. Mr. Crookes complains that his papers describing them have been refused at the Royal Society, of which is a member.—*British Medical Journal.*

What Becomes of all the Chloral?—Like most things, medicine has its fashion; and as every dog is said to have his day, so doubtless will chloral. For headache, toothache, stomach-ache, and all the aches that flesh is heir to, chloral, we know, is the present panacea. But who would venture to imagine, far less to believe, that it is manufactured and consumed in tons weekly! Such, however, would seem to be in reality the case, for in a private letter which Dr. George Harley received from Baron Liebig on Saturday last, the distinguished chemist makes, among other remarks upon the hydrate of chloral, the following, which for the sake of our non-German scholars we translate into English:—"I spoke," says Liebig, "yesterday to a chemical manufacturer, who told me that he makes weekly half a ton of the hydrate of chloral; and that it is used in such enormous quantities in Germany and England that it is impossible to believe that its employment is limited to the sphere of medicine alone. It must be used for other purposes. Some affirm that it finds its way into our beer!"—*The Lancet.*

A New Cosmical Theory.—The Paris correspondent of the *Pall Mall Gazette* informs us that —a young celestial geologist, Stanilas Meunier by name, has propounded the theory that so far from melting with fervent heat, we (the earth) shall probably break in pieces from intense cold, and be distributed through space in aeroliths. The geologist astronomer arrived at his system in this manner—after a thorough examination of the aeroliths in the museum he conceived that the asteroids, which are constantly falling on our globe, must be fragments of some heavenly body about the same size as the moon which perished ages ago by spontaneous rupture, having arrived at its last period of cooling. This star, which was probably a satellite of the earth, M. Meunier has named Geologia, and the stones which fall down on our globe are portions of that defunct body. The other solid planets, according to his theory, are gradually approaching this fatal point of refrigeration.

"Sternhold avd Hopkins" at Friockheim.—On Sunday last, a clergyman was ordained to the pastorate of the Evangelical Union Church at Friockheim. A *soirée* in celebration of the event was held on the following night, when one of the speakers, who must be a genius in his way—welcomed the newly-elected pastor in the following unique lines:—

Long may he live in Tranquil Friockheim:
May many an earnest sinner seek him,
And dwell with him in sweet communion
Upon the bonnie banks of Lunion.
Soon may the chapel need to be
Enlarged in its capacity.
And saving power and holy unction
Spread all around the Guthrie Junction.

For the information of "friends at a distance," it may be as well to mention—in justice to the "poet"—that Friockheim is pronounced "Freekham"; that the Lunan is a stream; and that the Guthrie Junction is the railway-station next to Friockheim on the Caledonian Railway—where, by the way, it occasionally requires a certain degree of "saving power" to restrain the passengers from using bad language at the long delays which frequently take place.—*Dundee Advertiser.*

NOTICE.—*All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.*

Births, Marriages, and Deaths.

BIRTH.

RICHARDSON.—Aug. 11, at Fianarantsoa, Madagascar, the wife of the Rev. J. Richardson, of a son.

MARRIAGES.

ANGUS—YOUNG.—Oct. 18, at Regent-square Presbyterian Church, by the father of the bride, John Angus, son of the late Rev. Henry Angus, of Aberdeen, to Helen Robertson Eliza Waugh, younger daughter of the Rev. Dr. Young and granddaughter of the late Rev. Dr. Waugh.

PROCTOR—BRETT.—Oct. 21, at the Congregational Chapel, Hadleigh, by the Rev. R. W. McAll, Isaac Proctor to Harriett Brett, both of Hitcham.

REID—RODHOUSE.—Oct. 17, at London-road Chapel, Leicester, by the Rev. R. W. McAll, of Hadleigh, and the Rev. S. T. Williams, minister of the place, George Reid, of Abchurch-lane, London, to Caroline Jane, eldest surviving daughter of George Rodhouse, of Newtown Desford, Leicester.

TOLLER—WRIGHT.—Oct. 12, at the Independent Chapel, Kettering, by the Rev. T. Toller, Caroline Addison, second daughter of William Toller, Esq., of the Rockingham-road, Kettering, to Joseph Brampton Wright, Esq., M.D., of Wellingborough.

DEATHS.

EADY.—Oct. 19, Henry Toller, infant son of J. C. Eady, of Market Harborough, aged 9 months.

THOMPSON.—Oct. 17, at Oakfield, Cheadle Hulme, Jane, the beloved wife of John Thompson. Friends will kindly accept this intimation.

Breakfast.—Epps's Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

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Markets.

CORN EXCHANGE, Mark Lane, Monday, Oct. 23.

The supply of English wheat for to-day's market was only moderate, but imports of Russian and American wheat are again large. We had a quiet trade, and factors had difficulty to sell the English supply at the prices of this day week. Foreign wheat was the turn lower where sales had to be made ex ship. Flour was unchanged in value, but met a slow sale. Peas and beans sold at former prices. Barley of all descriptions supported last week's prices. Indian corn made in retail the late advance. Of oats we have liberal arrivals. Good old corn was fully as dear; all descriptions of new oats were rather lower. We have had a few fresh arrivals at the ports of call. Cargoes of wheat meet less demand, and prices are barely maintained. In the value of maize and barley there is no change.

CURRENT PRICES.

	Per Qr. s.	s.
Wheat—		
Essex and Kent, red..	— to	—
Ditto new.. ..	52 to	56
White	—	—
„ new ..	58	63
Foreign red ..	55	58
„ white ..	60	62
Barley—		
English malting	31	34
Chevalier.. ..	37	42
Distilling.. ..	34	37
Foreign	33	37
Malt—		
Pale..	—	—
Chevalier.. ..	—	—
Brown	49	54
Beans—		
Ticks	37	39
Harrow	39	44
Small	—	—
Egyptian.. ..	32	34

	Per Qr. s.	s.
Peas—		
Grey	37 to	40
Maple	43	46
White	39	43
Boilers	39	43
Foreign	38	42
Rye—	36	38
Oats—		
English feed ..	23	26
„ potato..	27	33
Scotch feed ..	—	—
„ potato..	—	—
Irish Black ..	19	21
„ White ..	21	24
Foreign feed ..	16	21
Flour—		
Town made ..	47	50
Best country households ..	41	43
Norfolk & Suffolk	38	40

METROPOLITAN CATTLE MARKET, Monday, Oct. 23.—The total imports of foreign stock into London last week amounted to 16,766 head. In the corresponding week in 1870 we received 14,488; in 1869, 11,277; and in 1868, 7,372 head. A firm tone has prevailed in the cattle-trade to-day, owing to the cooler weather. The supply of beasts has been less extensive than on Monday last, but it has, nevertheless, been good. The receipts from abroad have been on a full average scale, and have included some meat carrying stock. With a fair demand the choicest breeds made 5s. 4d. per 8lbs. As regards the arrivals from our own grazing districts, the supplies have been only moderate. There has been a healthy demand, and prices have ruled firm. The best Scots and crosses have found buyers at 5s. 8d. to 5s. 10d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,500 shorthorns, &c.; from other parts of England, 200 various breeds; and from Ireland, about 50 oxen. Only a moderate supply of sheep has been in the pens. The trade has been firm, and prices have been well maintained. The best Downs and half-breds have realised 6s. 10d. to 7s. 0d. per 8lbs. Calves have been steady, and quite as dear. Pigs have sold t full prices.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	8	to 4	0	Pr. coarse wooled	6	2	6	8
Second quality .	5	0	5	4	PrimeSouthdown	6	10	7	0
Prime large oxen	5	6	5	8	Lge. coarse calves	3	8	4	6
Prime Scots . .	5	8	5	10	Prime small .	5	0	5	8
Coarse inf. sheep	4	4	5	0	Large hogs . .	3	6	4	0
Second quality .	5	2	6	0	Neat sm. porkers	4	0	4	8

METROPOLITAN MEAT MARKET, Monday, Oct. 23.—Fair supplies of meat have been on sale. The trade has been firmer at our quotations. The import into London last week consisted of 1,378 packages from Hamburg, 96 Harlingen, 93 Tonning, and 7 from Rotterdam.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	3	4	to 4	0	Middling do. .	4	10	to 5	0
Middling do. .	4	2	4	6	Prime do. . .	5	2	5	6
Prime large do.	4	8	5	0	Large pork . .	3	8	4	8
Prime small do.	5	0	5	4	Small do. .	4	10	5	4
Veal	5	0	5	4	Lamb	0	0	0	0
Inferior Mutton	4	0	4	6					

PROVISIONS, Monday, Oct. 23.—The arrivals last week from Ireland were 1,930 firkins butter and 3,677 bales bacon, and from foreign ports 21,985 packages butter and 1,514 bales bacon. The sale for Irish butter has been slow during the past week, at late rates. Dutch declined 6s., and other descriptions of foreign about 2s. per cwt. The bacon market has ruled dull, and a further decline of 2s. to 4s. per cwt. on Irish and 2s. on Hamburg was submitted to. Best Waterford orders 68s. f.o.b. The Government Provision contract for the supply of the Navy with 5,400 tierces and 5,400 barrels pork has been taken at prices averaging about 7*l.* 10s. to 8*l.* per tierce, and for barrels in proportion.

COVENT GARDEN MARKET, Friday, Oct. 20.—Rather more activity has been observed in the markets the last few days, first quality fruits being in much better demand. The northern towns, too, have been sending orders more freely than usual. Prices, however, have but slightly advanced, except in the case of good dessert apples, which are now making 8s. to 12s. per bushel. Heavy goods in bulk under the hammer remain at last week's quotations.

HOPS.—Borough, Monday, Oct. 23.—For the past week a firmer feeling has prevailed in our market. Fine qualities being now nearly exhausted, buyers begin to turn their attention to the lower grades, which are quietly passing off. The demand for English yearlings is still sustained, and fancy prices are paid for the choicest samples, few of which remain. Americans, both 1868 and 1869, are in good request at more money. Continental markets are weaker, and a decline of 10s. per cwt. in particular being quoted in the Alost market. Mid and East Kent, 10*l.*, 12*l.* 12s., to 16*l.* 16s.; Weald, 8*l.* 10s., 9*l.* 9s., to 10*l.* 10s.; Sussex, 7*l.* 5s., 8*l.*, to 9*l.* 9s.; Farnham and country, 11*l.* 0s., 13*l.* to 16*l.* 0s. Yearlings.—Mid and East Kent, 3*l.*, 4*l.* 4s., to 6*l.* 10s.; Weald of Kent, 3*l.*, 4*l.*, to 5*l.* 15s.; Sussex, 3*l.*, 3*l.* 10s., to 5*l.* 0s.; Farnham and country, 4*l.* 10s. 5*l.* 5s., to 6*l.*; Olds, 1*l.* 5s., 1*l.* 10s, to 2*l.* 0s.

POTATOES.—Borough and Spitalfields, Monday, Oct. 23.—These markets have been well supplied with potatoes. The trade has been quiet at our quotations. The import into London last week consisted of 18 sacks from Rotterdam, 3 bags from Bremen, 8 from Hamburg, and 10 from Harlingen. Regents, 65s. to 90s. per ton; Rocks, 60s. to 75s. per ton.; Flukes, 100s. to 115s. per ton.

OIL, Monday, Oct. 23.—Linseed oil has been firmer. Rape has been steady. In other oils not much business has been doing.

SEED, Monday, Oct. 23.—No English cloverseed yet comes forward. Fine samples of German red were held for higher prices, and white parcels are scarce and very dear. White mustardseed was saleable in small lots at the quotations of last week. Little brown is offering; fine qualities are wanted. Foreign Canaryseed was purchased in small lots at rathor less money, the supply much exceeding the demand. Winter tares were offered freely at less money, some quantity of this article will be left over for another season. Fine new trefoil was held for more money, and all good qualities of old were quite as dear. Choice samples of English rapeseed were saleable at extreme prices.

WOOL, Monday, Oct. 23.—A moderate business has been doing in the wool market; the tone has become much more favourable, and transactions have been on a more liberal scale at full prices.

TALLOW, Monday, Oct. 23.—The market is very firm. Y.C., spot, 48s. 3d. per cwt. Town tallow, 46s. 3d. net cash.

COAL, Monday, Oct. 23.—Market heavy, at last day's rates. Framwellgate Wallsend, 18s. 9d.; Hettons 21s.; Hettons South, 20s. 6d.; Hettons Lyons, 18s. 9d.; Harton, 18s. 9d.; Hawthorn, 18s. 6d.; Eden Main, 19s. 3d.; Tees, 20s. 9d. Ships fresh arrived, 32; ships left from last day, 1. Total, 33. Ships at sea, 40.

Advertisements.

WANTED, in a Protestant BOARDING SCHOOL in Switzerland, a YOUNG LADY capable of giving Four Lessons a day, either English or Music; she would have in return board and lodging free, and the liberty to take all French lessons given to the pupils. For further information apply to Mrs. Martin, Chef d'institut à Aigle, Suisse.

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L. M. Bennett, Esq., M.R.C.S., Winterton.
Benjamin Collenette, Esq., M.D., Guernsey.
Henry Dixon, Esq., F.R.C.S., Watlington.
James Edmunds, Esq., M.D., London.
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Benjamin Townson, Esq., M.R.C.S., Liverpool.

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